THE UPANISHADS

VOLUME II

THE UPANISHADS

Svetāśvatara, Praśna, and Māndukya with Gauḍapāda's Kārikā

Translated from the Sanskrit with an Introduction embodying a study of Hindu Ethics, and with Notes and Explanations based on the Commentary of Śri Śankarāchārya, the great Eighth-century Philosopher and Saint of India

By SWAMI NIKHILANANDA

VOLUME II

BONANZA BOOKS • NEW YORK

THE UPANISHADS VOLUME II

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PREFACE

THE PRESENT VOLUME of the Upanishads contains translations of the *Śvetāśvatara Praśna*, and *Māndukya* The first volume of the Upanishads containing translations of the *Katha*, *Īśa*, *Kena*, and *Mundaka*, was published in New York in 1949 An English edition appeared in 1951

God willing I plan to translate four additional Upanishads, namely, the *Taittiriya*, *Aitareya*, *Brihadaranyaka*, and *Chhandogya*, in two further volumes, and thus present to the English-speaking public the eleven major Upanishads which form the source-books of the Hindu philosophical and religious culture

The introduction to the present volume, entitled 'Hindu Ethics,' is intended to supplement the introduction to the first volume, embodying a general survey, the metaphysics, and the psychology of the Upanishads In preparing it I have gathered materials from *The Ethics of the Hindus* by S K. Maitra (Calcutta University Press, 1925) and *Essentials of Indian Philosophy* by M Hiriyanna (New York, The Macmillan Company, 1949) It is a pleasure to acknowledge my indebtedness to them both It is also a pleasure to express my gratitude to Mr Joseph Campbell for his kindness in reading the manuscript and making many valuable suggestions

Thanks to the advance of science and technology, peoples that only a short while ago appeared inaccessible to one another are becoming close neighbours. An insatiable urge for knowledge is impelling men to study the heritage of cultures other than their own The daring investigations of the Hindu mind into the transcendental realm of the Spirit are known to reflective people of the West and respected by them. Books of varying degrees of authenticity are being published on the subject. The time is now ripe for serious Western students to go to the very source of Hindu philosophical thought This is perhaps some justification for publishing a new translation of the Upanishads and explaining them in the light of the commentaries of one of the greatest Hindu philosophers and sages

NIKHILANANDA

Thousand Island Park, N Y.
August 15, 1951

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LIST OF ABBREVIATIONS

Ai Up	*Aitareya Upanishad*
B G	*Bhagavad Gita*
Bh	*Bhagavatam*
Br Su.	*Brahma Sutras*
Br Up	*Brihadaranyaka Upanishad*
Chh Up	*Chhandogya Upanishad*
Is Up	*Isa Upanishad*
Ka. Up	*Katha Upanishad*
Kau Up	*Kaushitaki Upanishad*
Ke Up	*Kena Upanishad*
Ma. Up	*Mandukya Upanishad*
Ma. Up Gau Ka	*Mandukya Upanishad Gaudapada Karika*
Mu Up	*Mundaka Upanishad*
Pr Up	*Praśna Upanishad*
Ri	*Rig Veda*
Sam Ka.	*Samkhya Karika*
Sam Su	*Samkhya Sutras*
Śvet Up	*Śvetaśvatara Upanishad*
Tai Up	*Taittiriya Upanishad*
Yog Su	*Yoga Sutras*

Note References to *Self Knowledge* are to the translation by Swami Nikhilananda published in 1946 by the Ramakrishna Vivekananda Center New York. References to *The Upanishads* Vol I are to the first volume of the present series of translations by the same author published in 1949 by Harper & Brothers New York

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Sam. Ka.	*Samkhya Karika*
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NOTE ON THE PRONUNCIATION OF SANSKRIT WORDS

a has the sound of *o* in *come*.
â " " " " *a* in *far*.
e " " " " *e* in *bed*.
i " " " " *ee* in *feel*.
o " " " " *o* in *note*.
u " " " " *u* in *full*.

ai, ay " " " " *oy* in *boy*.
au " " " " *o* pronounced deep in the throat
ch " " " " *ch* in *church*
d " " " " hard *d* in English
g " " " " *g* in *god*
jn " " " " hard *gy* in English
ś " " " " *sh* in *shut*

sh may be pronounced as in English
t and d are soft as in French
th has the sound of *t h* in *boat house*
Other consonants appearing in the transliterations may be pronounced as in English

HINDU ETHICS

HINDU ETHICAL DOCTRINES are implicit in Hindu metaphysics The practice of certain ethical disciplines by all students of metaphysics is presupposed. Without such disciplines metaphysical experience would not be possible. Most of the religious systems of India enjoin upon their devotees the observance of moral laws as long as they live Non-dualism it is true holds that the perfect man is no longer bound by such laws. He is not affected by good or evil But such a statement, often misunderstood, is really meant as a glorificat on (arthavada) of the state of perfection Though the Hindu scriptures praise Knowledge in this manner they certainly do not mean that the perfect man is free to commit sin That is utterly impossible for him. In order to qualify himself for perfection an aspirant must first of all completely eradicate all evil tendencies While absorbed in ecstasy a perfect man remains oblivious of the world and moral law when not thus absorbed he devotes himself to the welfare of his fellow men

Hindu philosophers have discussed ethics both from the subjective and from the objective standpoint Subjective ethics is related to individual discipline Its purpose is the purification of the mind (chittaśuddhi) and the consequent deepening of the inner life It culminates in the realization of the Highest Good which transcends and fulfils all relative values This is the ethical standpoint of Śankaracharya Patanjali Rāmānuja and the Buddhist philosophers Though they hold d fferent views about the ultimate meaning of Reality yet all are unanimously agreed that Reality is beyond the ordinary categories of good and evil

Objective ethics deals with social welfare It is based upon the H nd

... human beings. But objective ethics is not an end in itself Ultimately it helps the individual to attain the knowledge of Ātman or of God All through Hindu ethics both in its original formulation and in its later develop-

ments, the subjective value of action has been stressed. The reasons for this emphasis will be discussed later

The ethical theories of the Hindus are determined by certain meta physical concepts laid down in the Upanishads which contain the wisdom of the Vedas, the highest authority of the Hindus in all matters pertaining to their religion and philosophy Therefore we shall first consider the ethics of the Upanishads

According to the general Upanishadic view the value of an action is to be judged by the degree of personal sacrifice involved An action is judged meritorious if it involves a denial of personal comfort (tapas) together with renunciation (nyāsa) on the doer's part, though the action in itself may not be conducive to the immediate well-being of others

But the objective value of action is not denied The *Chhāndogya Upanishad* (III 17) describes life as a sacrifice (yajna) which is to be performed by the advanced soul without any external ceremonies In this sacrifice the gifts (which must accompany a sacrifice) are enumerated as austerities (tapas), liberality (dānam) righteousness (ārjavam), non violence (ahimsā), and truthfulness (satyavachanam) A good action is thus extolled in the *Mahānārāyana Upanishad* (9) "As the scent is wafted afar from a tree laden with flowers so also is wafted afar the scent of a good deed" Wicked actions are universally con demned Self Knowledge is denied to him says the *Katha Upanishad* (I ii 24), "who has not first turned away from wickedness, who is not tranquil and subdued and whose mind is not at peace" According to the *Chhāndogya Upanishad* (V x 9) dire consequences overtake a man "who steals gold who drinks spirits who dishonours his teacher's bed who kills a brahmin and as a fifth who associates with men guilty of any of the above four sins." The *Taittirīya Upanishad* (I 9) enumerates the following twelve duties each of which is to be accompanied by the study and the teaching of the Vedas right dealing and truthfulness austerities self restraint and tranquillity (and as duties of a householder) feeding the sacred fire and the daily obligatory sacrifice (agnihotram), hospitality and courtesy, and duties to wives, children and grandchildren

The general moral tone of the people in Upanishadic times is indicated in the *Chhāndogya Upanishad* (V xi 5) by the following statement of King Aśvapati Kaikeya "In my kingdom there is no

thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress'

As stated above, Hindu ethics is primarily concerned with self discipline leading to the liberation of the individual The general trend of Indian philosophical thought can be summed up in the words of the Bhagavad Gita (VI 5-6) "Let a man be lifted up by his own self, let him not lower himself, for he himself is his friend, and he himself is his enemy To him who has conquered himself by himself, his own self is a friend but to him who has not conquered himself, his own self is hostile, like an external enemy" The chief disciplines for subduing the lower self are austerity (tapas) and renunciation (nyāsa)

From the time of the Rig Veda down to that of Ramakrishna, the practice of austerities has been accepted in India as an effective discipline for self-control, for curbing man's selfish natural impulses By this practice Hindu ascetics acquired superhuman and supernatural powers which exalted them far above the world of men, nay, even above the world of the gods Through self-control and concentration they penetrated into the mysteries of nature and the universe and acquired the wisdom that is their unique contribution to the world Later on, however, asceticism was sometimes abused with the selfish aim of exciting wonder or of securing personal profit and was thus deprived of its original significance

In the earlier part of the Vedas one reads that the Creator God practised austerities (tapas) in order to prepare Himself for the task of creation Everything that is great in the universe is created through the power of tapas According to a Vedic myth the four first-created men renounced the world immediately after their birth, to practise austerities Since the universe could not be perpetuated by such men, the Lord created others with worldly tendencies

The *Katha Upanishad* (II 1 1) states that the sense-organs are created with an inclination to material pleasures and that that is why embodied souls are entangled in this phenomenal life of unceasing birth and death, but that calm sages turn their sense-organs [illegible]

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tapas, for tapas is Brahman The *Kena Upanishad* (IV 8) speaks of tapas as the foundation of the Knowledge of Brahman The *Chhandogya Upanishad* (II 23), the *Mundaka Upanishad* (I ii 11), and the *Prasna Upanishad* (I 10) prescribe austerities for anchorites, during the third stage of life, as the means for the soul's passage to a higher heaven after death According to the *Maitrayani Upanishad* (IV 3) it is impossible, without asceticism, to attain the Knowledge of the Self or to bring work to fruition Mere mental austerities are not enough for the attainment of Self Knowledge. That they must be accompanied by external signs is stated in the *Mundaka Upanishad* (III ii 4)

The *Katha Upanishad* (I ii 13) does not allow any compromise between the ideal of pleasure and the ideal of the good the two are sharply distinguished like darkness and light 'He who chooses the pleasant misses the end' And again, "The fool chooses the pleasant out of greed and avarice

The practice of austerities does not mean the mere mortification of the body or of the sense-organs. If these are weakened the spiritual goal cannot be achieved. The meaning of self-control is described in the *Katha Upanishad* (I iii 3-9) through the illustration of the chariot. The body is compared to a chariot, the intellect or discriminative faculty to the charioteer, the mind to the reins, the senses to the horses, the sense-objects to the roads, and the embodied soul to the master of the chariot The chariot can take the master to his destination only when it is well built, when the driver knows his way, and when the reins are strong the horses firmly held in control, and the roads well chosen The seeker of Liberation should possess a healthy body and vigorous organs, unfaltering determination, and an undistracted mind His discrimination should guide his senses to choose only those objects which are helpful to Self Knowledge. If, on the other hand the body the mind, or any other faculty is injured or suppressed he cannot attain the goal just as the rider cannot reach his destination if the chariot and the accessories mentioned above are not in good condition The *Katha Upanishad* here emphasizes discrimination and will-power as two important elements in the practice of self-control The *Bhagavad Gita* (XVII 6) calls those people fools who "torture their bodily organs." It extols (VI 17) the man who is "*temperate in his food and recreation, temperate in his exertion at work, temperate in sleep and waking*"

Renunciation (nyasa) is the other discipline for self perfection This is the basis of the Hindu conception of the varnasramadharma or the duties pertaining to the castes and the stages of life

The word *asrama* is derived from the root *śram*, which means "to toil" and conveys the idea of austerity Each stage in life and position in society has its appropriate duty, the right performance of which requires self-control and austerity Through the four stages of life a man learns progressive renunciation and gradually becomes purified of all earthly attachment During the first stage he is a brahmacharin or celibate student. For twelve years according to the *Chhandogya Upanishad* (IV x 1) or for a series of years (IV iv 5), he dwells in the house of his teacher, studying the Vedas and tending the sacrificial fire. Reverence and obedience mark his relationship with the teacher At the end of this period when the student takes leave of the teacher, the latter as described in the *Taittiriya Upanishad* (I 11) says to him, by way of admonition "Speak the truth, do your duty, forsake not the study of the Vedas after you have presented the an-

... our superiors to bestow alms in an appropriate manner, and in all doubtful cases to order himself according to the judgement of approved authorities.

The second stage is called gārhasthya or the life of a householder At this stage the aspirant marries pursues the study of the Vedas, performs daily sacrifices and leads a life of self-control It is required of him to establish a family beget children and do his duties according to his position in society The householder's life is the foundation of a healthy society

At the approach of old age the householder relinquishes family duties and retires into the solitude of the forest for the contemplation of the deeper mysteries of life He is still bound to perform ritualistic worship but meditation now takes the place of concrete ceremonies

The final stage of life's journey is reached when after the completion of the third stage, a man renounces the world and becomes a sannyasin It is also said in the Upanishads that one can give up the world from any stage of life, whenever one feels dispassion for material things. A sannyāsin is a free soul cultivating the virtues of chastity, poverty, truthfulness and abstinence from doing injury to others He

gives an assurance of fearlessness to all living beings No longer bound by any social obligations, he is a living demonstration of the unreality of the world and the reality of the Spirit

Every stage has its corresponding duties and responsibilities It is the duty of the student to acquire knowledge, the duty of the householder to serve society according to his capability, the duty of the recluse to lead a life of contemplation, and the duty of the sannyāsin to lead a life of purity, freedom, and fearlessness. A sannyāsin is free from all worldly duties He relinquishes them when he takes the vow of monasticism He cultivates the Knowledge of Reality and constantly radiates that Knowledge He is beyond all categorical imperatives, but no unethical action is possible for him He is the very embodiment of truthfulness, goodness, and fearlessness He no longer strives for ethical perfection, virtue embellishes all his actions. He devotes himself to the welfare of others without seeking any personal gain Ethical disciplines prepare one for this highest consummation of human life

Caste duties, which have an important social bearing, are described in the Bhagavad Gītā (XVIII 42 44) and also by the various Hindu lawgivers They constitute the objective morality of the Hindus, that is to say, morality as represented in a code of external acts and requiring outward conformity The duties relative to the first three stages of life are similarly described

The duties obligatory for brāhmins are officiating at religious ceremonies and the study and teaching of the Vedas The brahmins live on gifts made by members of the other castes The duties obligatory for the kshattriya or military caste are protecting people from external oppression, guaranteeing the peace and prosperity of the people through wise administration of justice, chastising the wicked, supporting the righteous, and never turning from an enemy on the battlefield The duties of the vaiśyas are trade, agriculture, and the breeding and rearing of cattle The śudra caste should serve the three upper castes through manual labour, receiving protection from them in return

The caste-system is based on men's admitted inequalities—physical, mental, and spiritual—at the moment of birth These are the result of actions in previous births, and each is himself therefore responsible for his condition He will attain a higher position in society by cheerfully discharging the duties of his present position

The four castes are the four principal parts of society, their common welfare therefore depends upon the welfare of each The higher caste must show gentleness and compassion to the lower Mixed dining and

intermarriage were permitted among the castes in ancient India, and the caste rules were flexible. Ruthless competition was eliminated through the caste-system, and a harmonious relationship established Furthermore, through the caste-system India recognized the superiority of knowledge over military valour, the power of wealth, and organized labour It preserved the integrity of Hindu society during the long period of ruthless alien rule

Objective morality, according to the Bhagavad Gita, is determined by a man's position in caste. Moral conduct is relative to birth and position It is called dharma, which is the law of inner growth determining a man's reaction to the outer world The brahmin, the king, the merchant, the labourer, and the world renouncing monk must observe their respective dharmas and thus ensure the well being of society as a whole A man is warned to pursue his own dharma, however imperfect, and not to try to imitate another man's dharma, however perfect the latter may appear to be. In the Gita (II 31) Arjuna was admonished to pursue his dharma on the battlefield for the preservation of the moral order He had been born in a military caste; hence it was his duty to fight for the chastisement of the wicked and the *protection of the* righteous.

The faithful performance of duties purifies a man's heart and mind by removing selfish impulses Thus he becomes entitled to contemplate profound spiritual truths In the end, says the Lord in the Bhagavad *Gita (XVIII 66)*, he should give up all social duties and come to Him alone for shelter In communion with God a man finds the culmination of all relative values Worldly duties prepare him for the fulfilment of his supreme duty, which is the realization of God

Besides the objective duties based on the castes and stages of life, there are laid down the common duties of men, the sādharanadharma, which are the foundation of the moral life. Manu, the lawgiver, enumerates these common duties as follows steadfastness (dhairya), forgiveness (kshamā), good conduct (dama), nonappropriation or the avoidance of theft (chauryabhava), control of the senses (indriya nigraha), wisdom (dhi), learning (vidyā), truthfulness (satya), and absence of anger (akrodha)

It will be readily seen that most of the d [illegible]

The great purpose of objective morality is to create an ideal society,

affording its members facilities for developing their highest potentialities. Such a society enables men to cultivate the subjective morality, which aims at the purification of the mind

Equanimity of mind, detachment, and self-control are the necessary conditions for the practice of deep contemplation, through which one ultimately realizes the Highest Good This Highest Good may be cosmic or acosmic, according to the metaphysical theories with which it is related Śankarācharya, as will be seen later, speaks of the Highest Good as transcendental or acosmic Therefore, according to him, the highest man discards all moral standards, subjective or objective But though he does not strive to be virtuous, virtues adorn him like jewels. According to Ramānuja, an important interpreter of Vedanta, the moral virtues are not given up, but for the highest man acquire a new significance In him the ego and good and evil do not mean the same things that we understand them to mean in our daily practical life

A few words may be said here to explain why objective morality or social welfare has been relegated to a secondary position in Hindu ethics. It is individuals, after all, who constitute society If individual perfection is emphasized, so the Hindu philosophers argued social welfare will follow automatically Secondly, Hindu society, in olden times, was prosperous The people, as a rule, prized spiritual values The ideal man in society was the brahmin, who accepted the vow of voluntary simplicity and poverty The general moral tone was high Every man was expected to follow his own dharma or duty Men were generous and charitable No great need was felt for organized charity, which even in European society became prominent only in the wake of the Industrial Revolution And lastly, according to the dominant Hindu philosophical view, the empirical world is not ultimately real All values here are impermanent The pairs of opposites, such as good and evil and pain and pleasure, will always exist in the dual world The sum total of human happiness and suffering remains constant Hence moral laws have only an instrumental, and not an intrinsic, value They show the way to freedom from the laws of the relative world In the Hindu tradition the ideal society should enable its members, through proper discipline, to rid themselves of desires and attachment and ultimately become world renouncing sannyāsins who transcend all moral laws

The ethics of the Hindus is based upon metaphysical theories which deal with the Highest Good and the supreme end of life A common

feature of these theories is that the ultimate goal negates or transcends the empirical life It is supra moral Śankaracharya's doctrine of the ultimate goal completely negates the phenomenal life, whereas Rāmānuja relates the moral duties to devotion to God whose grace alone bestows Liberation But even in the latter instance the ordinary idea of duty is given up The ethics of Śankara and Ramanuja will be discussed later

All Hindu philosophers, regardless of their conceptions of the supreme end of man, admit the empirical reality of the individual, endowed with volition, desire, will, conscience or consciousness of duty, emotion, etc. The goal of Hindu ethics is to train these faculties in such a way that they shall lead the individual to the realization of Moksha, or Liberation Therefore all schools of philosophy have described the virtues and their opposites in detail It is expected of the moral agent that he should follow the former and shun the latter We propose to discuss the virtues and their opposites according to the classification of Nyaya and of Patanjali's system.

Vātsyāyana, in his commentary on the Nyaya aphorisms, classifies will as impious (pāpātmika) and auspicious (śubhā) The impious will leads to unrighteousness (adharma), and the auspicious will, to righteousness (dharma) Righteousness, it is necessary to add, is conducive to the Highest Good whereas unrighteousness produces evil The purpose of ethics is to subdue the impious and to manifest the righteous will

Unrighteousness may take three forms, namely, *physical*, *verbal*, and mental, depending upon the condition of its functioning Physical unrighteousness manifests itself as cruelty (*himsa*), theft (steya), and sexual perversion (pratisiddha maithuna), verbal unrighteousness, as falsehood (mithya) rudeness (*katukti*), insinuation (suchana), and gossip (asamboddha) *mental* unrighteousness, as ill will (paradroha), covetousness (paradravyabhipsā), and irreverence (nastikya) The above list covers both *subjective* and *objective* vices and gives a specific direction to the volitional life as a *whole* It may be noted that even harsh words, which, unlike cruelty or ill will, do no visible wrong to anybody, are classified as vicious.

Righteousness (dharma) also is *threefold* namely, physical, verbal, and mental Physical righteousness consists of charity (dana), helping the distressed (paritrana), and social service (paricharana) Verbal richteousness consists of truthfulness (satya), speech conducive to the

100

Having realized the Knowledge [of the Supreme Reality], which is hard to grasp, profound, birthless, the same throughout, all light, and free from multiplicity, we salute It as best we can

HARD ETC Because this Knowledge is free from all possible predicates (See IV 83)

PROFOUND Like a bottomless ocean People devoid of discrimination are frightened by Knowledge, just as a man ignorant of swimming is afraid of plunging into the ocean

WE SALUTE ETC Salutation implies duality It is impossible for a non dualist to salute another entity, because no such separate entity exists But this salutation is made from the relative standpoint The commentator, full of human feeling, is grateful to the Knowledge which has enabled him to attain the Supreme Reality He drags both himself and Knowledge, as it were, to the relative plane, imagines Knowledge to be the teacher and himself the pupil, and then salutes It

Here ends the Fourth Chapter
of Gaudapāda's Kārikā,
known as the Alataśānti Prakarana,
or Chapter on the Quenching of the Fire brand,
and also Gaudapāda's Commentary
on the Māndukya Upanishad

AUM Peace! Peace! Peace!

FINAL SALUTATION
BY ŚRI ŚANKARĀCHĀRYA

I SALUTE BRAHMAN, *the destroyer of the fear of those who take refuge in It—which, though unborn, appears to be associated with birth through Its own majestic powers, which, though motionless, appears to be moving, and which, though non-dual, appears to have assumed many forms to those whose vision is deluded by the perception of diverse objects and their attributes*

I prostrate myself at the feet of the teacher of my teacher,[1] *the most adored among the adorable, who—out of sheer compassion for the beings drowned in the deep ocean of the world, infested by the terrible sharks of incessant* births *and deaths—rescued, for the benefit of all, this nectar* hardly attainable even *by the immortals, from the inmost* depths of the ocean of the *Vedas by churning it with the rod of his* illumined wisdom

I make obeisance *with my whole* being to those holy feet—the *dispellers of the fear of the chain of births and deaths—of my own great teacher who* through the light of his illumined wisdom, destroyed the darkness of delusion enveloping my mind who put an end, for ever to my appearance and disappearance in this terrible ocean of innumerable births and deaths and *who enables all others, too, that* take shelter at his feet *to attain unfailing knowledge of the scriptures,* peace *and the state of* perfect *non-differentiation*

AUM TAT SAT

[1] A reference to Gauḍapāda who was the teacher of Śankarāchārya's teacher, Govindapāda

APPENDIX

APPENDIX

THE THREE STATES
(*Avasthatraya*)

THE STUDY OF the three states of waking dreaming, and deep sleep in the investigation of Ultimate Reality is the unique feature of the Vedanta philosophy These three states are mentioned in the major Upanishads and the *Brahma Sutras* The *Mandukya Upanishad* confines itself to a discus sion of them in order to establish the existence of Turiya, or Transcendental Consciousness

The basis of knowledge is experience We usually gather knowledge from the experience of the waking state, believing that it alone possesses certainty But the life of a man includes the three states of waking dreaming and deep sleep each with its own experience Since the waking state is only a part of life the experience gathered in that state is only a partial ex perience Hence knowledge derived from the waking state can lead only to partial truth not to the whole truth The knowledge of science speculative philosophy theology—in fact any knowledge derived from the experience of the waking state alone—must fall short of the whole truth

Similarly the knowledge derived from study of the dream state and of deep sleep separately is only partial truth

It appears that knowledge derived mainly from waking experience is the foundation of a materialistic or realistic philosophy that knowledge de rived from the study of dreams produces idealism mysticism, or spiritualism, and that knowledge gathered from deep sleep is responsible for the philos ophy of nihilism But when the experiences of the three states are co-ordi nated one obtains a completely different philosophy which should include all forms of knowledge be they in the domain of religion or of science The Reality arrived at through study of the three states does not conflict with or contradict any other form of reality the knowledge of such Reality must promote the welfare of all Little truths alone meet with contradiction, not the great Truth The whole includes the parts it is not in conflict with them

Speculative philosophy and dogmatic theology are guided by intellect, emotion feeling, or sense in arriving at the goals of their research These instruments of knowledge are related either to the waking or to the dream

APPENDIX

THE THREE STATES
(*Avasthātraya*)

THE STUDY OF the three states of waking, dreaming, and deep sleep in the investigation of Ultimate Reality is the unique feature of the Vedanta philosophy. These three states are mentioned in the major Upanishads and the *Brahma Sutras*. The *Mandukya Upanishad* confines itself to a discussion of them in order to establish the existence of Turiya, or Transcendental Consciousness.

The basis of knowledge is experience. We usually gather knowledge from the experience of the waking state, believing that it alone possesses certainty. But the life of a man includes the three states of waking, dreaming and deep sleep, each with its own experience. Since the waking state is only a part of life, the experience gathered in that state is only a partial experience. Hence knowledge derived from the waking state can lead only to partial truth, not to the whole truth. The knowledge of science, speculative philosophy, theology—in fact any knowledge derived from the experience of the waking state alone—must fall short of the whole truth.

Similarly, the knowledge derived from study of the dream state and of deep sleep separately is only partial truth.

It appears that knowledge derived mainly from waking experience is the foundation of a materialistic or realistic philosophy; that knowledge derived from the study of dreams produces idealism, mysticism, or spiritualism, and that knowledge gathered from deep sleep is responsible for the philosophy of nihilism. But when the experiences of the three states are co-ordinated, one obtains a completely different philosophy, which should include all forms of knowledge, be they in the domain of religion or of science. The Reality arrived at through study of the three states does not conflict with or contradict any other form of reality; the knowledge of such Reality must promote the welfare of all. Little truths alone meet with contradiction, not the great Truth. The whole includes the parts; it is not in conflict with them.

Speculative philosophy and dogmatic theology are guided by intellect, emotion, feeling, or sense in arriving at the goals of their research. These instruments of knowledge are related either to the waking or to the dream

istic The notion that it can be produced is a mere imagination Non existence is negation of existence [Existence can be limited by conditioning factors] Existence, though one and the same throughout, is yet differentiated by [such extraneous factors as] a pot or a cloth, and appears diverse Thus one speaks of an existent pot or an existent cloth Likewise, non-existence, though devoid of special characteristics, may yet be spoken of as being differentiated, in association with different acts or qualities, as though it were an existing entity [but in reality it is not so] An existing entity like a lotus can be associated with attributes [like blueness or redness], but not so non existence If it could be, then non existence would be existence

Objection *The agent of knowledge and action [i e the self] is eternal Therefore Liberation, which is the result of a continuous current of knowledge and action, is also eternal, like the current of the Ganges*

Reply *Not so Agency is of the nature of pain* [7]

Further, [if the self as the agent be the cause of Liberation], when its agency ceases, Liberation too will cease to exist

Therefore Liberation consists in dwelling in one's own Self after the destruction of ignorance, which is the cause of desire and action The Self, in itself, is Brahman When Brahman is known ignorance is destroyed Therefore the present Upanishad is begun with a view to teaching the Knowledge of Brahman The word Upanishad *signifies knowledge (vidya), he who cultivates the knowledge of the Upanishad* transcends *the misery of lying in a womb, of birth, and of senility Etymologically, the word also may signify the knowledge which* suppresses *the evils of birth, old age, etc , or which enables its devotee to* realize *Brahman, or which* embodies *Liberation, or the Highest Good The book, too, is called Upanishad because it serves the same purpose*

[7] The cessation of agency is followed by misery but Liberation is of the nature of unceasing bliss

CHAPTER II

LESSON ON PRONUNCIATION

OM We will expound śikshā, or the science of pronunciation [It deals with] sound, pitch, quantity, force, modulation, and combination Thus is explained the lesson on pronunciation

We etc The knowledge of the meaning of the texts is, no doubt, the most important element in the Vedic studies. But one must also learn how to recite the texts correctly Hence a chapter is devoted to the science of pronunciation.

Sound That is to say, of the letters, such as *a*

Pitch Various pitches are used in the recital of the Vedic mantras There are three main classifications high pitch (udatta), low pitch (anudatta), and medium pitch (svarit)

Quantity Quantity or mâtrâ is of three kinds A short vowel consists of one mâtrâ a long vowel, of two mâtrâs, a prolonged vowel, of three matrâs The last is used when calling a person standing far away, or when singing or weeping

Force Stress or intensity of effort

Modulation Pronunciation of each sound with a medium tone, that is to say neither too loud nor too soft

Combination etc Conjunction of several sounds or letters

There are six works auxiliary to the Vedas śikshā, or the science of pronunciation chhandas or the science of prosody, vyākarana, or the science of grammar nirukta or the science of etymology, jyotish, or the science of astronomy and kalpa or the science of rituals

The [illegible] the ad [illegible] right [illegible] slain b[illegible] his son [illegible] There [illegible] juice [illegible] at oblation with the remaining juice and prayed "O Fire grow up into an enemy of Indra (Indra śatru) " In pronouncing the word Indra-śatru, however, he made the mistake of accenting the first instead of last syllable Whereupon there rose from the fire a person, named Vritra, who soon covered with his body the whole earth, heaven, and mid region. Tvashtri,

right are under the control of Vayu which is known in other aspects as prān and Hiranyagarbha

MAY ME That is to say, by helping the student to acquire knowledg

MAY TEACHER By granting the teacher the ability to impart knowledg

PEACE The word is uttered thrice in order to ward off three obstacles to th acquisition of knowledge obstacles arising from one's own self, from oth living beings, and from the cosmic divinities

The first chapter is an invocation to certain deities to remove the obstacl to the acquiring of spiritual wisdom

Here ends Chapter One
of Part One of the
Taittiriya Upanishad

CHAPTER III

MEDITATION ON THE COMBINATIONS

MAY GLORY come to both of us (teacher and pupil) together! May the light of Brahman shine alike through both of us!

Now we will explain the Upanishad (i.e. the upāsanā, or meditation) on the Samhitā (combinations) under five heads: with regard to the worlds, the heavenly lights, knowledge, progeny, and the ātman (body). People call these the great Samhitās

First, with regard to the worlds. The earth is the first form (i.e. sound) [of the word *Samhitā*], heaven is the last form, the ākāśa is the union, and the air is the medium. Thus with regard to the worlds.

MAY ETC This is the pupil's prayer, since he has not yet attained the desired goal of the Vedic wisdom. The teacher who is already endowed with the wisdom is not concerned with this prayer

GLORY The pupil's glory consists in rightly cultivating the knowledge imparted by the texts, and the teacher's glory, in rightly transmitting that knowledge

NOW ETC The Vedas are divided into two sections, Mantra and Brāhmana. [illegible]

...*amhitā* in the present verse, however, means a conjunction of two letters or words, and the word *Upanishad* means upāsanā, or meditation. After the pupil has practised the recitation of the sounds, rhythms, etc. of the text as laid down in the preceding section, he is given instruction as to how to meditate on the combination of the words. On account of his long habit of recitation, his mind might have become fixed on the mere letters of the text. Now through meditation he will understand its symbolic significance, which will gradually make his mind pure and one-pointed, enabling him in the end to grasp the subtle meaning of the Vedas.

GREAT SAMHITĀS The word *great* signifies that the above-mentioned five subjects are as vast as the worlds and include everything

EARTH ETC The words in the text, namely, *earth*, *heaven*, and *ākāśa*, refer to

becoming frightened, gave Indra a consecrated weapon with which to kill Vritra This Indra did, subduing Vritra and finally absorbing him into his own body Tvashtri had asked for one who would be Indra's destroyer, but as a result of one mispronunciation he defeated his own purpose, and instead of destroying Indra only added to his power

Here ends Chapter Two
of Part One of the
Taittiriya Upanishad

as here explained, becomes united with progeny, cattle, the light of Brahman, food, and the heavenly world

THESE The five meditations described in the foregoing verses

MEDITATES The word *Veda* in the text is used to signify meditation (upasana), and not mere knowledge Upāsana means "a continuous flow of one and the same idea, associated with an object mentioned in the Vedas unmixed with any foreign ideas" (*Sankaracharya*)

A material result is attained by those whose meditation is not free from worldly motives But those who are free from such motives obtain, through this meditation purity of heart, which in the end helps them to realize Brahman.

Here ends Chapter Three
of Part One of the
Taittiriya Upanishad

their respective governing deities The meaning is that the first letter of the word *samhitā* should be meditated upon as the earth, and the last word as heaven

MEDIUM Through which the union between earth and heaven is effected

The second chapter has dealt with the particular manner in which the text of the Vedas should be recited in order to secure visible and invisible good The present chapter teaches a certain kind of meditation by which the pupil reaps its fruit in this world and in the world to come

2

Next, with regard to the heavenly lights Fire is the first form, the sun is the second form, water is the union, and lightning is the medium Thus with regard to the heavenly lights

3

Next, with regard to knowledge The teacher is the first form, the pupil is the second form, knowledge is the union, and the [Vedic] recitation is the medium Thus with regard to knowledge

MEDIUM The union between the teacher and the pupil takes place through the Vedic meditations

4

Next, with regard to progeny The mother is the first form, the father is the second form, the progeny is the union, and procreation is the medium Thus with regard to the progeny

5

Next, with regard to the ātman (body) The lower jaw is the first form, the upper jaw is the second form, speech is the union, and the tongue is the medium Thus with regard to the atman

Result of the meditation on the Samhitā

6

These are the great Samhitās He who meditates on these Samhitās,

as here explained, becomes united with progeny, cattle, the light of Brahman, food, and the heavenly world

any foreign ideas" (Sankaracharya)

A material result is attained by those whose meditation is not free from worldly motives But those who are free from such motives obtain, through this meditation, purity of heart, which in the end helps them to realize Brahman

Here ends Chapter Three
of Part One of the
Taittiriya Upanishad

CHAPTER IV

PRAYER FOR WISDOM AND FORTUNE

MAY HE (Om) who is the bull (i.e. the foremost) of the Vedic hym who assumes all forms, who has sprung from the immortal hymns of Vedas—may *that Indra (the Lord)* cheer me with wisdom (*medh* O God, may I be the possessor of immortality!

May my body be competent [to acquire Self-Knowledge], may *tongue be exceedingly sweet, may I hear abundantly with my e* Thou (Om) art the sheath of Brahman, concealed by [worldly] inte gence Guard for me what I have learnt

MAY HE ETC In this chapter will be taught the recitation of the mantras a the offering of oblations as a means of obtaining wisdom and fortune

BULL ETC As the bull (rishavah) is the foremost in a herd of cattle, so is C foremost among the Vedic chants

ALL FORMS Om pervades all *words Compare* "As all leaves are h together by a midrib, so is all speech held together by Om Om is all this, y Om is all this " (*Chh Up* II xxiii 4)

WHO HAS SPRUNG ETC In the beginning the Lord of the creation meditat with the object of knowing what was the most essential element in all the Ved and worldly knowledge, and it was revealed to Him that Om is that eleme Om is eternal and therefore cannot be produced What is meant here is that sacred *syllable became revealed*

CHEER The word may also mean strengthen

WISDOM The Sanskrit word *medhâ* signifies retentiveness of mind, witho which wisdom cannot be acquired

MAY MY BODY ETC This is a prayer for physical health and moral vigou

SHEATH As the sheath is the resting-place of the sword, so is Om the restin place of Brahman Om is the symbol of Brahman

CONCEALED ETC Men endowed with worldly intelligence cannot percei Brahman which is endowed with great power and splendour

GUARD ETC That is to say, the Knowledge of Brahman acquired throug scriptural study

*A man who does not possess retentiveness of mind cannot acquire the Know*ledge of Brahman Nor can he who, owing to sickness or some other cause, lack

physical vigour, nor he who suffers from want of food and clothing, devote himself to the study of the scriptures and acquire the Knowledge of Brahman The present section of the Upanishad shows the way to remove all such obstacles

The seeker of wealth should offer oblations with the following mantra

2

Om Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink Increase them when they have been acquired, and preserve them long when increased Svahā!

May brahmacharins come to me from all directions [for the acquiring of knowledge]! Svāha!

May brahmacharins come to me variously! Svāhā!

May brahmacharins come to me [according to the scriptural injunctions]! Svāhā!

May brahmacharins practise self control! Svāhā!

May brahmacharins enjoy peace! Svāha!

NEXT After the attainment of wisdom, or retentiveness of mind, as described in the preceding verse

[illegible]

C[illegible] refers to cows and horses

SVĀHĀ This word shows that the mantra is used for offering oblations

BRAHMACHĀRINS Celibate students who study the Vedas with a teacher and practise austerities, self-control, and other spiritual disciplines

The teacher longs for disciples who may study the scriptures in order to attain worldly prosperity, happiness in heaven, life in Brahmaloka, or Liberation But they must be endowed with self-control, inner peace, and other virtues

Prayer for fame and leadership

3

May I become famous among men! Svāhā!

May I become richer than the rich! Svahā!

O gracious Lord, may I enter into Thee! Svāhā!

May Thou, O gracious Lord, enter into me! Svāhā!

O Lord, I am cleansing [my sins] in that Self of Thine, which is like [a river of] a thousand branches Svāhā!

O Preserver, as waters flow downward, as the months merge in the year, so may brahmachārins come to me from all directions! Svāhā!

Thou art a refuge. To me do Thou shine forth Accept me unto Thyself completely

MAY ... MEN Through the acquisition of qualified students

MAY ... RICH A spiritual aspirant seeks wealth in order to perform the sacrificial rites by means of which the accumulated sins of the past are destroyed Wisdom shines forth after the destruction of sin

MAY ... THEE Like a sword into its sheath

MAY ... ME May there be complete oneness between the seeker and the Lord

I AM CLEANSING ETC The implication is that complete absorption in the Lord frees one from all sins

REFUGE Such as a rest house, where one recovers from weariness. Those who take refuge in the Lord are freed from pain and sin

ACCEPT ME ETC As when the metal head of an arrow becomes one with the target The text exhorts the devotee to worship Om by regarding himself as one with it

Here ends Chapter Four
of Part One of the
Taittiriya Upanishad

CHAPTER V

FOUR MYSTICAL UTTERANCES

BHUH, BHUVAH, SUVAH—these are, verily, the three utterances (vyāhritis) Besides these there is a fourth, called Mahah, which became known to the son of Mahachamasa That [Mahah] is Brahman, that is the Self The other gods are its limbs

Bhuh is, verily, this world, Bhuvah, the mid region, Suvah, the world yonder, Mahah, the sun Through the sun, indeed, do all the worlds become great (mahiyantē)

Bhuh is, verily, fire, Bhuvah, the air, Suvah, the sun, Mahah, the moon By the moon, indeed, do all the heavenly lights become great

Bhuh is, verily, the Rik-verses, Bhuvah, the Saman, Suvah, the Yajus, Mahah, Brahman (i e Om) By Brahman, indeed, do all the [illegible]

vyahritis He who knows these knows Brahman All the gods bring offerings to him

SUVAH The same as Svah

UTTERANCES The Sanskrit word *vyāhritis* signifies utterances because these names are uttered in various rituals There are, in all, seven vyāhritis, which are the symbols of the seven planes, namely, Bhuh, Bhuvah, Suvah, Mahah, Jana, Tapah and Satya The first three are called the great vyahritis.

THAT [MAHAH] IS BRAHMAN ETC Mahah is Brahman because both words signify 'great', it is also Ātman, because of its all pervading nature The other vyahritis (i e Bhuh Buvah, and Suvah), as also the worlds, the gods, the Vedas, and the prāṇ[illegible]

OTHER G[illegible]

BHUH IS E[illegible]

Brahman [illegible]

likewise, M[illegible]

worlds

May Thou, O gracious Lord, enter into me! Svāhā!

O Lord, I am cleansing [my sins] in that Self of Thine, which is like [a river of] a thousand branches Svāhā!

O Preserver, as waters flow downward, as the months merge in the year, so may brahmachārins come to me from all directions! Svāhā!

Thou art a refuge To me do Thou shine forth Accept me unto Thyself completely

MAY ... MEN Through the acquisition of qualified students

MAY ... RICH A spiritual aspirant seeks wealth in order to perform the sacrificial rites by means of which the accumulated sins of the past are destroyed Wisdom shines forth after the destruction of sin

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Here ends Chapter Four
of Part One of the
Taittiriya Upanishad

CHAPTER VI

MEDITATION ON SAGUNA BRAHMAN

THERE IS a space (ākāśa) within the heart; in it lies the Person (Purusha) consisting of mind (manomaya), immortal and luminous

The Sushumnā passes through the piece of flesh which hangs down like a nipple (i e. the uvula) between the two palates and ends where the skull splits and the roots of the hair lie apart. That Sushumnā is the path for the realization of Indra (i e. the Lord, or Saguna Brahman). The soul of the aspirant, passing through the Sushumnā, rests in fire, represented by the vyāhriti Bhuh, he rests in the air, represented by the vyāhriti Bhuvah.

THERE IS ETC. Brahman, as described thus far, may appear to be remote. Now we are told that He is to be realized within the heart.

HEART In the books of Vedānta and Yoga the heart is described as the [illegible]

[illegible] luminous and as a symbol of Brahman.

PERSON That is to say, Brahman, who is called Purusha because He dwells [illegible]

By the moon etc It is only when the moon shines that all the other heavenly luminaries appear to give light

Brahman The word here means Om Since the recitation of all the Vedas is preceded by the utterance of Om, it is said that Om makes the Vedas great

By food etc When food is eaten all the cravings of the vital breath are satisfied

They, these etc Each vyāhriti becoming four, the four vyāhritis become sixteen

The fifth and sixth chapters deal with meditation on Brahman The fifth teaches of Brahman through meditation on the subordinate divinities, and the sixth treats Brahman as the Supreme Deity The three vyāhritis Bhuh, Bhuvah, and Suvah are the symbols of the three subordinate divinities

Here ends Chapter Five
of Part One of the
Taittiriya Upanishad

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THERE IS ETC Brahman, as described thus far, may appear to be remote. Now we are told that He is to be realized within the heart

HEART In the books of Vedānta and Yoga the heart is described as the abode of the Lord [illegible]

[illegible] luminous and as a symbol of Brahman

PERSON That is to say, Brahman, who is called Purusha because He dwells [illegible]

[illegible] Mind, or manas, is His most characteristic feature

S[illegible]

fro[illegible]

us[illegible]

ab[illegible]

w[illegible] back to the world for rebirth The yogi, while he is dying, practises a particular form of prānāyāma, called rechaka, and guides the vital breath through the Sushumnā Reaching the top of the head, the vital breath goes out through the aperture called Brahmarandhra.

RESTS IN ETC The illumined soul, after coming out of the body, becomes established in fire—represented by the vyāhritu Bhuh—which is, as it were, a

limb of Brahman That is to say, he pervades the whole world Similarly, he is established in the air, which is another limb of Brahman

It has been said in the preceding chapter that the divinities represented by Bhuh, Bhuvah, and Suvah are the limbs of Brahman, which is represented by Mahah (Here Brahman signifies Hiranyagarbha, or Saguna Brahman) The present chapter describes the heart as the proper place for the contemplation and realization of that Brahman The *space in the heart is regarded* as the symbol of Brahman, and the Sushumna as the doorway to realization

2

He (i e the illumined soul) rests in the sun, represented by the vyāhriti Suvah, he rests in Brahman, represented by the vyahriti Mahah He attains self rule He attains the lordship of the mind, he attains the lordship of speech, he attains the lordship of sight, he attains the lordship of hearing, he attains the lordship of intelligence (vijnāna) Furthermore, he becomes this—he becomes Brahman, whose body is space (ākāśa), whose nature is true, who delights in life (prāna) and rejoices in the mind, who abounds in peace, who is immortal

Thus do thou, O Prāchinayogya, contemplate

He Mahah By the contemplation of the three vyahritis Bhuh, Bhuvah, and Suvah, the illumined person becomes established in fire the air, and the sun, that is to say, he obtains the powers of these divinities *Having thus purified his heart*, he contemplates the fourth vyahriti Mahah, he becomes Brahman (i e Brahman endowed with attributes, and not Pure Spirit), residing in Satyaloka He obtains the attributes of Brahman described in the following passage of the present verse

Self-rule He becomes the Lord of all other divinities, such as fire, air, etc They offer him tribute But he does not acquire the power of creating preserving, and destro

Lordship of [illegible] se he is identified [illegible] he speech, ears, e[illegible] of Virāt

Furthermore A greater reward awaits him With the destruction of avidyā, [illegible] oss and subtle matter

Who life He rejoices in all the activities of the prāna, or life, that is to say, *he derives the same joy in being born, in living, and in dying* Or the passage may mean that he becomes the support of the prāna

Rejoices mind He does not derive happiness from sense-objects, but only from the contemplation of Brahman

ABOUNDS IN PEACE He is free from mental distractions His mind is immersed in the bliss of Brahman

THUS DO ETC This exhortation of the teacher implies his high regard for the truth he has taught

The fifth and sixth chapters describe Brahman, or the Cosmic Person, through the symbol of the vyahritis His middle part (Ātman) is represented by Mahah, His feet are represented by Bhuh, His arms by Bhuvah, and His head by Suvah The result of contemplating Him in this way is the attainment of self rule and peace

Here ends Chapter Six
of Part One of the
Taittiriya Upanishad

CHAPTER VII

MEDITATION ON THE FIVEFOLD NATURE AND INDIVIDUAL

EARTH, THE MID-REGION, heaven, the [four main] quarters, and the intermediate quarters [constitute the fivefold world] Agni (fire), Vāyu (air,) Āditya (sun), Chandramā (moon), and the Nakshatras (stars) [constitute the five divinities] Water, herbs, trees, space (ākāśa), and the body (ātmā) [constitute the five elements] So much with reference to material objects

Now with reference to the body The prāna, vyāna, apāna, udāna, and samāna [constitute the five prānas], the eye, the ear, the mind, speech, and touch [constitute the five sense organs], the skin, flesh, muscle, bone, and marrow [constitute the five ingredients of the *physical body*]

Having thus ordained [the contemplation of the pānkta, the fivefold], a rishi said "Whatever exists is fivefold (pānkta)" Through the [inner] fivefold one becomes united with the [outer] fivefold material object

Rishi The word may mean either the Vedas or a seer endowed with knowledge of the Vedas

The previous chapter has taught the student how to contemplate Brahman through the symbol of the vyāhritis The present chapter teaches the contemplation of Brahman through the symbol of the pānktas, or sets of five objects The universe consisting of a set of five objects is a pānkta Brahman manifested as the universe is a pānkta There is a Vedic metre called pankti, consisting of five feet, or pādas, of eight syllables each Furthermore, the sacrifice consisting of five factors, namely, the sacrificer, his wife, his son, contemplation and the materials used in the sacrifice, is a pānkta Thus the contemplation recommended in this chapter is a form of sacrifice which brings about the result of identity with Brahman The argument is based on the common feature of five The sets of five described in the first paragraph of the text refer to external objects. The sets of five described in the second paragraph refer to internal objects, that is to say, to those in the body The former should be meditated on

as identical with the latter The two together constitute the whole universe, which is a manifestation of Brahman A certain Vedic rishi laid down this form of meditation and taught it to his disciples

Here ends Chapter Seven
of Part One of the
Taittiriya Upanishad

CHAPTER VIII

MEDITATION ON OM

OM IS Brahman Om is all this This syllable *Om* is used to indicate compliance When they (i e the priests) are told "Om, recite," they recite Uttering Om, they sing the Sāman chants With "Om, Som," they recite the prayers Uttering Om, the adhvaryu priest gives the response Uttering Om, the Brahmā [priest] gives assent Uttering Om, [a qualified priest] gives permission to offer oblations in the Agnihotra sacrifice When a Vedic teacher wishes to obtain Brahman he utters Om, thus desiring Brahman, he verily obtains Brahman

OM IS BRAHMAN That is to say, one should meditate on Om as Brahman

OM IS ALL THIS The universe consists of names and forms, which are inseparable A name is but a sound Om, consisting of the three letters *a*, *u*, and *m*, is the basis of all sounds (See *The Upanishads* Vol I, pp 138 39, *ibid* Vol II, pp 223 25)

COMPLIANCE When a person is asked to do something, he indicates his assent by uttering the word *Om*

ADHVARYU One of the priests participating in the sacrifice Such also is the Brahmā priest

The seventh chapter, describing the visible earth etc as the symbol of Brahman, is meant for inferior students The sixth chapter, which uses the subtle symbols of the mind and the like, is for mediocre students The present chapter, suggesting Om as the symbol of Brahman, is meant for superior students In this meditation the mind of the worshipper is free from all gross upādhis of Brahman, such as the earth and the mind He simply repeats the word *Om* and meditates on Brahman, which it denotes Om can be used as the symbol of both the higher and the lower Brahman The word is no doubt a mere insentient sound and therefore cannot be conscious of the worship offered to it, still, as with worship offered to an image, it is the Lord who in all cases takes note of the act and dispenses its fruit The gist of the text is that because all undertakings which start with the syllable *Om* become fruitful, one should therefore meditate on Om as Brahman

Here ends Chapter Eight
of Part One of the
Taittiriya Upanishad

CHAPTER IX

DISCIPLINES

[Differing views on the subject.] Truth alone, according to Satyvachas

austerity

RIGHTNESS The word *ritam* in the text here denotes the truth as determined by the scriptures, usage, and one's discriminative faculty.

the

dai

per

In ... emphasize this injunction, study and teaching are repeated along with all the disciplines

TRUTH The word *satyam* here denotes right action and right speech, the propriety of which has been determined by the scriptures, usage, and one's own discriminative faculty

AUSTERITY Penances such as fasting

SELF-CONTROL The control of the sense-organs from enjoying forbidden objects of the external world

TRANQUILLITY Inner calmness acquired by controlling the mind from thinking forbidden thoughts

KINDLING ETC This refers to the sacrificial fires known as Gārhapatya, Āhavaniya, and Dakshina

AGNIHOTRA The sacrificial fire in which householders offer oblations every morning and evening

SOCIAL DUTIES As determined by particular occasions, special stress is laid on the begetting of children

PROCREATION Sexual intercourse with one's wife at the proper time

PROPAGATION The race should be preserved through grandchildren The implication is that one's son should be married

SATYAVACHAS So called because he spoke nothing but the truth

TAPONITYA So called because of his uninterrupted practice of austerity

NĀKA Known by this name because he was always contented with the learning and teaching of the Vedas and never felt any kind of grief

According to the eighth chapter, the aspirant can attain knowledge of Brahman by meditating on It through the symbol *Om* Thus one may think that the performance of social duties or rituals is unnecessary As a safeguard against this possible error, the present chapter lays down the various disciplines for the seeker of knowledge As long as the seeker is a part of the phenomenal universe he must not neglect social duties and religious rites By means of the former he becomes pure in heart, and by means of the latter his mind acquires concentration

Here ends Chapter Nine
of Part One of the
Taittiriya Upanishad

CHAPTER X

A MANTRA FOR DAILY MEDITATION

I AM the mover of the tree [of the universe] My fame rises high, like a mountain peak My root is the Supremely Pure [Brahman] I am the unstained essence of the Self, like the [nectar of] immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom I am immortal and undecaying

Thus did Triśanku proclaim after the attainment of the Knowledge [of the Self]

I AM TREE The universe is compared to a tree on account of its perishable nature As a tree is cut down with an axe, so is the phenomenal universe destroyed with the sword of detachment The word *mover* implies the inner guide (antaryāmin)

MY FAME ETC The fame of the liberated man spreads to the regions of the gods, who cannot thwart his wishes

MY ROOT ETC Brahman is the supreme purifier, by shining forth through consciousness, it frees men from the rounds of birth and death. When thus purified, a man becomes Brahman, the Pure One, the Primal Source

SUN According to the scriptures, the immortal essence is stored up in the sun

I AM TREASURE There are two kinds of treasure human and divine. The rishi says that he is the divine treasure, that is to say, the radiant Brahman Or the passage may mean that the rishi has realized the radiant treasure which is the Knowledge of Brahman

I WISDOM The rishi is endowed with omniscience.

I UNDECAYING Or the passage may mean that the rishi is steeped in the elixir of Immortal Bliss.

THUS ETC A Vedic rishi named Triśanku realized Brahman Having attained oneness with Brahman, he made the above statement, as did the rishi Vāmadeva His words reveal what constitutes Self realization.

The mantra given in this chapter is meant for daily recitation by the seeker of Self Knowledge. It is conducive to purity and progress, and finally leads to the Knowledge of Brahman. The aspirant should first create the proper spiritual

mood through the discharge of his various duties and the study of the scriptures as described in the preceding chapter, and then recite and contemplate the mantra given in the present one

Here ends Chapter Ten
of Part One of the
Taittiriya Upanishad

CHAPTER XI

EXHORTATION TO THE DEPARTING STUDENT

HAVING TAUGHT the Vedas, the teacher thus instructs the pupil

[illegible]

HAVING TAUGHT ETC The teacher first instructs the pupil in the Vedic texts and then gives him the following exhortation regarding the conduct of life [illegible]

teaches him the rituals and knowledge of Brahman contained in the Vedas

SPEAK ETC Speaking the truth consists in giving utterance to what is actually perceived, without hypocrisy or intent to injure others

DHARMA Prescribed duties, especially ritualistic worship as laid down in the scriptures

HAVING BROUGHT ETC The student should give the teacher an acceptable gift in [illegible]

[illegible]

DO NOT [illegible] TRUTH One must not tell a lie, however trivial, even absentmindedly

DO NOT [illegible] DHARMA Here the word *dharma* refers to [illegible]

[illegible] imparting the Vedic knowledge to others

At the teacher's house the student obtains the theoretical knowledge of the Vedas He has not yet attained oneness with Brahman, which is the goal of the Vedic wisdom Prior to this attainment he must fulfil his human aspirations this is possible only through the proper performance of his duties Neglect of one's duties accumulates sin Their performance purifies the heart and ultimately leads to the Highest Good Thus, prior to the attainment of Knowledge, it is necessary to discharge all one's duties and obligations Once Self Knowledge is attained, human aspirations reach their fulfilment Thereafter one is free from all worldly duties

2

Do not neglect your duties to the gods and the Manes Treat your mother as God Treat your father as God Treat your teacher as God Treat your guest as God Whatever deeds are faultless, these are to be performed—not others Whatever good works have been performed by us, those should be performed by you—not others

GODS The gods control the various forces of nature and also the thoughts of living beings. They should therefore be propitiated through appropriate rites

MOTHER We have received from our parents the human body by means of which we shall ultimately obtain Liberation They should be the objects of our utmost veneration

WHATEVER ETC We should perform only those actions which are free from blame and sanctioned by the practice of the wise and not those which though performed by the wise, are open to blame Likewise the student should follow the teacher s example only with regard to those deeds which are not contrary to the scriptures and accord with the practice of the wise

3

Those brāhmins who are superior to us—you should comfort them by giving them seats

Whatever is to be given should be given with faith, not without faith —according to one's plenty, with modesty, with fear, with sympathy

BY SEATS That is to say, to remove their fatigue

FEAR That is to say, fear of the scriptures or of sin

How to decide in matters of doubt

4

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such

matters as brāhmins would conduct themselves—brāhmins who are competent to judge, who [of their own accord] are devoted [to good deeds] and are not urged [to their performance] by others, and who are not too severe, but are lovers of dharma

Now, with regard to persons spoken against, you should conduct yourself in such a way as brāhmins would conduct themselves—brāhmins who are competent to judge, who [of their own accord] are devoted [to good deeds] and are not urged [to their performance] by others, and [illegible]

[illegible]

This you should observe This alone should be observed.

[illegible]

profit or honour

Teaching This is the advice a father should give his son

The following is the gist of the first part. The Upanishad describes, at the outset, certain contemplations (Samhita) which are not in conflict with ritualistic action Next is described the contemplation of the vyāhritis, which are symbols of the Brahman with attributes This leads to self-rule but does not completely destroy ignorance, which is the seed of samsāra The eleventh chapter prescribes action laid down in the Vedas and the Smritis for the purification of the aspirant's heart, without which Self-Knowledge [illegible]

[illegible] the attainment of the Highest Good [illegible]
noted [illegible]
religio [illegible]
as the [illegible]
onene [illegible]

[illegible]

Some say that work alone endows one with the [illegible]
Vedas [illegible]
[illegible] purpose [illegible]

This contention is not valid Liberation, or Moksha, is eternal, whereas the effect of work is non-eternal If Liberation is the result of work, it too would be a temporary phenomenon Work is prescribed for those students of the Vedas who

[illegible] hings. [illegible] It is [illegible] with something else may prove extremely beneficial

This argument, too, is untenable It has already been pointed out that whatever is produced has a beginning Anything that has a beginning must have an end But Liberation, which is an eternal experience, cannot have a beginning Thus it has no relation to work It cannot be argued, either, that though work aided by knowledge cannot produce the Knowledge of Brahman, yet it may remove those obstacles which stand in the way of such Knowledge For work is found to bring about one of the following effects it may produce a new thing it may cause a change of condition, it may purify a thing, or it may enable the performer to realize something which he does not possess

But none of these effects belongs to Brahman, which is eternal, all pervading, self-existent, stainless, immutable, and indivisible, and is the true nature of the Self

It cannot be contended that Knowledge and work can co-exist The Self, or Brahman, is non dual and admits of no distinction It is a homogeneous mass of Consciousness On the other hand, work implies the distinction of doer, instrument, and result Thus there is a fundamental conflict between the two The scriptures teach that duality always contains an element of fear, but Brahman is of the nature of fearlessness

The scriptures prescribe work only for those who cherish desires But those who have realized the oneness of Ātman and Brahman are free from desires. [illegible] Knowledge and work are incompatible

[illegible] ferent āśramas, or stages of life, with appropriate [illegible] one gradually acquires purity of mind and [illegible] When one then pursues such disciplines as chastity, [illegible] dy, and concentration, one is finally qualified for the Knowledge of [illegible] This Knowledge, like the effulgent sun, is eternal, but it remains obscured by the cloud of inscrutable ignorance Through the practice of spiritual discipline this cloud is removed and the self luminous Brahman becomes revealed Action which belongs to the phenomenal world has no relation whatsoever to Brahman, or the Absolute

Here ends Chapter Eleven
of Part One of the
Taittiriya Upanishad

CHAPTER XII

THE PEACE CHANT

MAY MITRA be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vāyu! Thou indeed art the visible Brahman Thee indeed I proclaimed as the visible Brahman I proclaimed the right I proclaimed the true

That protected me That protected the teacher. Ay, That protected me, that protected the teacher

Om Peace! Peace! Peace!

Here ends Chapter Twelve
of Part One of the
Taittiriya Upanishad

ON BRAHMĀNANDA OR THE BLISS OF BRAHMAN

CHAPTER I

THE SHEATH OF FOOD

OM MAY Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vāyu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vāyu, I shall proclaim as the right (ritam)! Thee indeed, I shall proclaim as the true (satyam)!

May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

2

Om. May Brahman [illegible]
bot [illegible]
Kn [illegible] truth. May we cherish no ill feeling toward each other!

Om. Peace! Peace! Peace!

PROTECT By revealing the [illegible]

[illegible] reason

PEACE The word is thrice repeated in order to remove the three possible obstacles that both the teacher and the disciple may meet with, namely, physical illness, natural calamity, and injury from harmful animals

The Supreme [illegible]

3

Om He who knows Brahman attains the Supreme

On the above, the following mantra (Rik) is recorded

'He who knows Brahman which is Reality, Knowledge, and Infinity, hidden in the cave of the heart and in the highest akaśa—he, being one with the omniscient Brahman, enjoys simultaneously all desires"

From that Ātman (Brahman) was born ākāsa, from akāśa, air, from air, fire, from fire, water, from water, earth, from earth, herbs, from herbs, food, from food, man

He, that man, verily consists of the essence of food This indeed is his head, this [right arm] is his right wing, this [left arm] is his left wing this [trunk] is his body (atman), this support [below the navel] is his tail

On the above there is recorded the following mantra

HE WHO ETC The word *Supreme* denotes Brahman Itself Etymologically the word *Brahman means greatest The knower of Brahman attains* Brahman because through knowing a certain thing the knower does not attain something else Compare He who knows the Supreme Brahman verily becomes Brahman' (*Mu Up* III ii 9)

ATTAINS THE SUPREME ETC It may be asked how if Brahman is the all pervading Reality and the inmost essence of all It can be attained or reached Only a limited entity can attain another limited entity The reply is that the word *attains is here used in a figurative sense Though the individual soul is one* with Brahman on account of ignorance it identifies itself with the limited physical body and thus regards *itself as other than Brahman Thus though* Brahman is the real self of the embodied creature, It remains as it were unattained by him When however his ignorance is destroyed, he discovers that his true nature is Brahman and he is said to have attained Brahman The text indicates the fruit of the Knowledge of Brahman which is the destruction of ignorance and the complete cessation of the transmigratory existence The knower of Brahman goes beyond fear

WHICH IS REALITY INFINITY *The words* Brahman which is Reality, Knowledge, and Infinity' give the complete definition of Brahman The three words *Reality (Satyam), Knowledge (Jnanam) Infinity (Anantam)* are the qualifying adjuncts of the substratum Brahman These three adjuncts are independent of one another and directly connected with Brahman that is to say, Brahman is Satyam Brahman is Jnānam and Brahman is Anantam

REALITY A thing is called real if it always remains the same and never deviates from what has been proved to be its true nature The real is the opposite of the unreal, which is changeable Thus an effect is called unreal for it does *not possess an unchanging nature* Although articles made of clay undergo change in regard to name and form their cause the clay remains the same and is therefore called real *From this it follows that Brahman, being the cause, is* real

KNOWLEDGE If Brahman is the cause *it may be contended It also is the*

Anantam, Infinity That is called infinite which is not limited by anything else. A knower is limited by the object of knowledge and the act of knowing Com-

word *Anantam* negates the idea of limitation

Cave ... heart That is to say, the buddhi ...

knowledge of it.

Enjoys ... desires The enlightened sage does not, like ordinary mortals, enjoy one desire after another He enjoys them simultaneously He becomes Brahman and, like Brahman, experiences all things at the same time. The ignorant man has only partial experience He puts on different bodies as the result of his past karma, becomes a jiva, and enjoys his desires through the sense-organs.

Ātman The word refers to Brahman Compare "That is the True. That is the Self" (*Chh Up* VI viii 7)

Was born From the standpoint of Brahman, Brahman alone exists It is changeless, non-dual, neither ...

tained that anything is really

man one cannot speak of cre

point of the relative world,

alone, which inheres in Brah

Ākāśa The first of the

sound It is the

Air Air, or

touch, which is

Fire Agni, or

and touch and

Water Āpah

other three attr

Earth Prithi

From the other ... other attributes. Five elements are spoken of because a man reacts to the physical world in five different ... through the ear, skin

From

Man

created be

edge Eating, drinking, sleeping, and procreating are activities common to both animals and men

THIS, INDEED, ETC The aim of the Upanishads is to teach a man the nature of Brahman, which is his inmost self But his mind is identified with the various physical objects of the outer world Without a visible symbol he cannot fix his

hawk, a heron, or some other bird—has a head, two wings, a trunk and a tail The *Taittiriya Upanishad* describes all the different sheaths in a like manner

RIGHT WING The reader should imagine the bird with its head towards the east

BODY That is to say, the middle part

The following is adapted from Śankaracharya's commentary

Meditation (upasana) which is not in conflict with rituals has been described in the foregoing part Furthermore, the knowledge of the atman conditioned by upadhis has been explained through the vyahritis But neither rituals nor the knowledge of the conditioned atman can destroy ignorance, the root of samsāra The present part, therefore, proceeds to explain the Knowledge of the uncon

The knower of Brahman is not affected by virtue or vice, or by what is done or left undone Thus a complete cessation of samsara follows upon the Knowledge of Brahman The first verse shows the utility of the Knowledge of Brahman It also shows the bearing of this knowledge upon life When a man knows about the fruit of the Knowledge of Brahman, he makes efforts to hear about it, comprehend it, practise it, and assimilate it Compare "It is the Self that should be heard of, reflected on and meditated upon" (*Br Up* II iv 5)

Here ends Chapter One
of Part Two of the
Taittiriya Upanishad

CHAPTER II

THE SHEATH OF THE VITAL BREATH

FROM FOOD, verily, are produced all creatures—whatsoever dwell on earth By food alone, furthermore, do they live, and to food, in the end, do they return, for food alone is the eldest of all beings, and therefore it is called the panacea for all

"They who worship food as Brahman obtain all food Food alone is the eldest of all beings, and therefore it is called the panacea for all From food all creatures are born by food, when born, they grow Because it is eaten (adyate) by beings and because it eats (atti) beings, therefore it is called food (anna)"

[illegible]

[illegible] is its right wing, apana (the downward breath) is its left wing, akaśa (samāna) is its trunk, the earth is its tail, its support

On the above there is also the following mantra (1-2)

FROM FOOD The word *food* here signifies the seminal fluid, which is the essence of food

WHATSOEVER Without any distinction

BY FOOD ETC Here the word *food* is used in the more general sense of matter

RETURN That is to say, when life comes to a close, they are absorbed in food, or matter

ELDEST The first born. Food is the cause of all beings.

PANACEA The word *sarvaushadham* in the text means, literally, all the herbs which cool the body and slake the thirst

WORSHIP The word is used in a metaphorical sense, no actual worship is intended The purpose of the statement is to enable the ignorant to withdraw their minds gradually from the non-self and direct them to the real Self.

VERILY, DIFFERENT FROM ETC The first part of the text describes the annamayakośa, or gross physical sheath, the physical man which consists of food

The use of the word *sheath* (*kośa*) is apposite because the kośa resembles a scabbard which holds within it a sword Four other sheaths will be described, one after another, in order to point out the innermost Self, or Ātman, which is identical with Brahman and is beyond the body, the vital breath, the mind, the intellect, and bliss The Upanishad here follows a process by which the external chaff is removed in order to reveal the innermost kernel The five sheaths, [illegible]

WITHIN IT The self called the prānamayakośa is inside the annamayakośa. It is called self because, like the sheath of food, it is falsely identified with the real Self, or Ātman

ANOTHER SELF The prānamayakośa

VITAL BREATH The prāna, or vital breath, is a modification of vāyu, or air

SHAPE OF A MAN The prānamayakośa, the sheath of the vital breath, is not really in the shape of a man, but is so described because it resembles the sheath of food, which is of human form There is the example of molten metal, which takes the shape of the crucible into which it is poured Thus the form of each inner self is described as resembling a human being, after the form of the preceding outer one The outer self is filled with the inner self

PRĀNA That form of the vital breath whose presence is felt in the nostrils

VYĀNA: The vital breath which pervades the entire body

SAMĀNA: The vital breath which dwells in the middle of the body and helps nourish all the limbs by means of the food digested in the stomach

EARTH That is to say, the deity which controls the earth But for the support of this deity, the body would go upwards by the action of the udāna or drop of its own weight

Here ends Chapter Two
of Part Two of the
Taittiriya Upanishad

CHAPTER III

THE SHEATH OF THE MIND

for the prāna is the life of creatures. Therefore it is called the life of all"

THE GODS ETC The word *gods* denotes such divinities as the gods of fire, water, etc. *Prāna* signifies vāyu, or air The meaning of the passage is that the gods breathe or become active after being energized by the prana, or air. Or, since the chapter deals with the soul, the word *gods* may mean the senses, and *prāna*, the vital breath The meaning would then be that the sense-organs become endowed with life through the vital breath.

PRĀNA LIFE OF CREATURES The passage indicates that even the animals possess life and a soul They too are endowed with five sheaths, presently to be described—the subtle abiding within the gross, the inner permeating the outer—all of which are conjured up by avidyā, or ignorance. The innermost essence behind the sheaths is Ātman, eternal and unchanging, which is defined as "Reality, Knowledge, and Infinity," and which belongs to human beings and animals alike

LIFE CREATURES This is why the gods are said to breathe after the prāna.

THOSE WHO BRAHMAN That is to say, those who meditate in the following manner "I am the prāna, I am the Ātman of all; I am the source of life."

FULL LIFE According to the Vedic tradition, the full life of a man extends to one hundred years

2

This ...
she ...
the ...
th-
sh ... Like the human shape of the former is the human shape of the latter The Yajur-Veda is its head, the Rig-Veda is its right wing,

the Sama Veda is its left wing, the teaching (adeśa) is its trunk, the hymns of Atharva and Angirās are its tail, its support

On the above there is also the following mantra

EMBODIED SOUL That is to say, the sheath of food is the body of the sheath of the prana The latter dwells in the former When one meditates on the sheath of the prana as the self, one is freed from the idea that the physical body is the self.

MIND *The mind, or manas, is the inner organ whose functions are volition and doubt*

BY THIS FILLED The sheath of the mind is represented as being of human form for the sake of contemplation As explained before, the human shape of this sheath follows from that of the sheath of the prāna, after the fashion of molten metal, which assumes the form of whatever mould it is poured into.

YAJUR VEDA The Yajus is that class of Vedic mantras which are not subject to any definite rule as to the letters, feet, and endings. It is called the head because of its importance the oblations are offered with the Yajus hymns. 'The representation of the Yajus as the head and other like representations are based entirely on the authority of the scriptures.' (*Śankaracharya*)

TEACHING The word *adeśa* refers to the Brahmana section of the Vedas.

HYMNS SUPPORT The hymns revealed to Atharvā and Angirās are called the support because they treat mostly of the rites which promote a man's well being by giving him peace and strength

Here ends Chapter Three
of Part Two of the
Taittiriya Upanishad

CHAPTER IV

THE SHEATH OF THE INTELLECT

"HE WHO knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears"

KNOWS That is to say, contemplates

WHENCE ETC Refers to the sheath of the mind (manomayakośa), and not to the Supreme Brahman. The Upanishad asks the student to contemplate Brahman as limited by the upādhi, or conditioning adjunct, of the mind The mind is, in essence, one with the Cosmic Mind, or Hiranyagarbha, who is the highest manifestation of Brahman in the relative world That is why it is said that he who contemplates the sheath of the mind as Brahman has nothing to be afraid of, [illegible]

[illegible]

or [illegible]

state (vritti) Hence the mind remains unknown to the mind

NEVER FEARS That is to say, either here or hereafter The devotee, realizing his identity with Hiranyagarbha, who is the totality of all, is freed from attachment and aversion, and therefore from fear

The preceding chapters have taught the contemplation of Brahman as endowed with the upādhis of the sheath of food and the sheath of the prāna Similarly, the present chapter teaches the contemplation of Brahman as endowed with the upādhi of the sheath of the mind

He who has completely detached himself from the sheath of the mind is now taught about the sheath of the intellect (vijnānamayakośa) so that his mind may penetrate deeper into the true nature of the Self, or Ātman

2

This [sheath of the mind] is the embodied soul of the former (the sheath of the prāna)

Verily, different from this [sheath], which consists of the essence of the mind, but within it, is another self, which consists of intellect

(vijnāna) By this the former is filled This too has the shape of a man Like the human shape of the former is the human shape of the latter Faith (śraddhā) is its head, what is right is its right wing, what is truth is its left wing, absorption (yoga) is its trunk, Mahat (Hiranyagarbha) is its tail, its support.

On the above there is also the following mantra

THIS FORMER The sheath of the mind is the self of the sheath of the prana The latter is to be regarded as the body of the former Through meditation on the sheath of the mind one is freed from the idea that one is the prana. For the view that the prana is not the Self, see the dialogue between Balaki and Ajātaśatru in the *Brihadaranyaka Upanishad* (II i 15)

INTELLECT The word *vijnana* denotes understanding, or the determinative faculty It is a function of the inner organ

FAITH Faith is compared to the head because it is the primary factor through which all things are done A person endowed with understanding cherishes faith in the things he has to do

ABSORPTION Faith and the other virtues enable a person to acquire the Knowledge of Reality only when he has attained inwardness of mind through the practice of yoga, or concentration

MAHAT The first born cosmic principle, or Hiranyagarbha Compare "This great, glorious first born one" (*Br Up* V iv) Being projected as the first cosmic principle, it is the cause of all that are created after it Therefore it is called the support, the tail

Here ends Chapter Four
of Part Two of the
Taittiriya Upanishad

CHAPTER V

THE SHEATH OF BLISS

"THE INTELLECT accomplishes the sacrifice; it also accomplishes all actions All the gods worship the intellect, who is the eldest, as Brahman (i e. Hiranyagarbha).

"If a man knows the intellect as Brahman, and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires"

INTELLECT ETC It is a man of intelligence or understanding who performs the sacrifice with due faith

ACTIONS Worldly deeds

ALL THE GODS ETC The self consisting of intellect is called Brahman because all actions are accomplished by the intellect (vijnāna)

ELDEST Because it is Hiranyagarbha, or the first-born, the source of all activities.

IF A MAN ETC That is to say, if the devotee ceases to regard the Self as consisting of food, prāna, and the mind, and dwells constantly on the thought that the Self consists of intellect, or vijnāna, alone.

[illegible]

body

ATTAINS ETC As does Hiranyagarbha

2

This [sheath of the intellect] is the embodied soul of the former (the sheath of the mind).

Verily, d [illegible]
intellect, b[illegible]
By this the [illegible]
human sh[illegible]
(priyam) [illegible] delight (moda) is its right wing, great delight (pramoda) is its left wing, bliss is its trunk, Brahman is its tail, its support.

On the above there is also the following mantra·

CONSISTS OF BLISS The word *ānandamaya* (consisting of bliss) has the same termination (*maya*) as *annamaya* (consisting of food), *prānamaya* (consisting of prāna), etc Therefore the sheath of bliss is also a change or modification like the sheaths previously mentioned It is not Ātman, or Brahman Secondly the Upanishad speaks of *attaining* the sheath of bliss Therefore this sheath is an object and not Brahman Thirdly, the sheath of bliss is described as being endowed with a head, a right wing, etc Brahman is utterly devoid of parts Fourthly, Brahman is described in the scriptures as being devoid of all attributes (*Br. Up* II iii 6, III viii 8), but this is not true of the sheath of bliss. Lastly Brahman is mentioned in the text as the support or tail of this sheath Therefore the sheath of bliss is an effect, like the other sheaths, and not the Pure Brahman Ānanda, or bliss, is the fruit of *knowledge and action The sheath of bliss describes Brahman in Its aspect of the enjoyer Though pure in Itself, Brahman becomes the enjoyer in the phenomenal realm by identifying Itself with the sheath of bliss*

JOY The feeling of happiness that one experiences at the sight of a son, friends, etc

DELIGHT The experience one obtains when a desire is gratified Ānanda, or Bliss, is the nature of Brahman The pleasure enjoyed by a man when his senses come in contact with a desired object is a reflection or particle of this Bliss. Sense pleasure is momentary As the mind becomes purer through the pursuit of knowledge and the practice of austerities self control, and chastity, it experiences more and more of the unalloyed Bliss of Brahman It will be said later "He who knows this is established in the Bliss of Brahman" (III vi) Compare "On a particle of this Bliss other creatures live" (*Br Up* IV iii 32)

BRAHMAN SUPPORT Brahman is the ultimate support of the five sheaths. *These sheaths have been described in order to demonstrate the transcendental Brahman Through the contemplation of the sheath of bliss the aspirant ultimately realizes the Pure Brahman The example is given of the luminous ray of a gem, which is mistaken for the gem itself but by following which one ultimately reaches the gem Beyond the sheath of bliss there exists the Pure* Brahman which transcends all duality and is the substratum of the *phenomenal* universe

Verses II i 3 to II v 2 describe the five sheaths which constitute the embodied creature They are the sheaths of food or matter, the prana or vital breath, the mind, the intellect, and bliss—arranged in telescopic manner, one inside another The outer derives its reality from the inner Brahman is the innermost reality, It is untouched by any of the sheaths, but is the unrelated ground of all The physical sheath cannot function without being energized by the sheath of the prāna or vital breath, the mind directs the prāna and the intellect controls the mind, the intellect is dependent upon bliss

Here ends Chapter Five
of Part Two of the
Taittiriya Upanishad

CHAPTER VI

BRAHMAN: THE SOURCE OF ALL

"IF A PERSON knows Brahman as non-existent, he himself becomes non-existent. If he knows Brahman as existent, then [knowers of Brahman] know him as existent"

This [sheath of bliss] is the embodied soul of the former (the sheath of the intellect).

Thereupon the following questions of the pupil Does anyone who knows not [Brahman] attain that World after departing this life? Or [illegible]

[illegible] into it Having entered into it, He became both the manifest and the [illegible]

[illegible] there is Therefore [the wise] call It (Brahman) Satya (the True).

On the above there is also the following mantra·

IF A PERSON ... NON EXISTENT That is to say, he does not attain to the fulfilment of any human aspirations He becomes as good as non-existent.

IF HE ... EXISTENT [illegible]

[illegible] Brahman is beyond the experience of the sense-organs, It cannot be described by words. The ordinary mind is trained to regard as real what is experienced [illegible] by t [illegible] to d [illegible]

A p[illegible] does not believe in the existence of Brahman deviates from the path of [illegible] In contrast [illegible] righteousness [illegible] and the la[illegible] the gist of the text is that one must not doubt the reality of Brahman.

CONSISTS OF BLISS The word *ānandamaya* (consisting of bliss) has the same termination (*maya*) as *annamaya* (consisting of food), *prānamaya* (consisting of prāna), etc Therefore the sheath of bliss is also a change or modification, like the sheaths previously mentioned It is not Ātman, or Brahman Secondly the Upanishad speaks of *attaining* the sheath of bliss Therefore this sheath is an object and not Brahman Thirdly, the sheath of bliss is described as being endowed with a head, a right wing, etc. Brahman is utterly devoid of parts. Fourthly, Brahman is described in the scriptures as being devoid of all attributes (*Br Up* II iii 6, III viii 8), but this is not true of the sheath of bliss. Lastly Brahman is mentioned in the text as the support or tail of this sheath Therefore the sheath of bliss is an effect, like the other sheaths, and not the Pure Brahman Ānanda, or bliss, is the fruit of knowledge and action The sheath of bliss describes Brahman in Its aspect of the enjoyer Though pure in Itself, Brahman becomes the enjoyer in the phenomenal realm by identifying Itself with the sheath of bliss

JOY The feeling of happiness that one experiences at the sight of a son friends, etc

DELIGHT The experience one obtains when a desire is gratified Ānanda, or Bliss, is the nature of Brahman The pleasure enjoyed by a man when his senses come in contact with a desired object is a reflection or particle of this Bliss. Sense pleasure is momentary As the mind becomes purer through the pursuit of knowledge and the practice of austerities self control, and chastity it experiences more and more of the unalloyed Bliss of Brahman It will be said later "He who knows this is established in the Bliss of Brahman" (III vi) Compare "On a particle of this Bliss other creatures live" (*Br Up* IV iii 32)

BRAHMAN SUPPORT Brahman is the ultimate support of the five sheaths. These sheaths have been described in order to demonstrate the transcendental Brahman Through the contemplation of the sheath of bliss the aspirant ultimately realizes the Pure Brahman The example is given of the luminous ray of a gem, which is mistaken for the gem itself but by following which one ultimately reaches the gem Beyond the sheath of bliss there exists the Pure Brahman which transcends all duality and is the substratum of the phenomenal universe

Verses II i 3 to II v 2 describe the five sheaths which constitute the embodied creature They are the sheaths of food or matter, the prāna or vital breath, the mind, the intellect and bliss—arranged in telescopic manner, one inside another The outer derives its reality from the inner Brahman is the innermost reality, It is untouched by any of the sheaths but is the unrelated ground of all The physical sheath cannot function without being energized by the sheath of the prāna, or vital breath the mind directs the prāna and the intellect controls the mind, the intellect is dependent upon bliss

Here ends Chapter Five
of Part Two of the
Taittiriya Upanishad

Brahman, first remain unmanifest in Brahman, and afterwards become manifest. Remaining one with Brahman in Its essential nature as Existence, name and form become manifest as existent entities. Compare: "All this [universe] was then undifferentiated. It became differentiated by name and form" (*Br. Up.* I. iv. 7). Even during the state of manifestation, name and form do not give up their essential nature as Brahman. They do not exist distinct from Brahman. It is through name and form that Brahman appears to have become many, but from the standpoint of Brahman there exists nothing other than Brahman. Name and form are, in reality, nothing but Brahman. They cannot exist if Brahman does not exist.

... sired desire in Brahman, the word *tapas* in this case does not denote physical mortifications, which are practised for the fulfilment of desire.

HAVING ...

determi...

cycle. T...

ENTERED: The word *anupra ísat*, meaning entered, is to be taken not in a literal sense, but figuratively. The Lord projected the universe by His wondrous power, called māyā, which is capable of making the impossible possible, and by the same power He entered the universe, as the rope enters the illusory serpent, or the desert the illusory mirage. The following is an adaptation from the commentary of Sāyanāchārya. Brahman cannot enter the universe as Brahman itself. The same lump of clay which has been transformed into a pot cannot enter the pot again. It cannot be said that Brahman entered the universe in another form, for instance as the jiva. For the non-dual Brahman cannot have two forms. Even if that were possible, the entering of Brahman would be absurd, because It has already pervaded the whole universe as the material cause; there is no place without Brahman, where It might enter. It cannot be contended that Brahman's entering may be compared to the sun's being reflected in water, for Brahman is infinite and incorporeal, and there exists no medium for reflect...

water ...

regard...

can be ... ering of Brahman into the universe should be explained in the same way as the creation. It is by the power of māyā that Brahman created the universe and entered it. The purpose of the text is to inculcate the Knowledge of Brahman. With the same ...

... and support, is to demonstrate that ... man, the inmost Self of all, lies in the cavity of every creature's heart. The statement regarding the ...

sense. Here also the p...

entering of Brahman ...

IT BECAME BOTH ... from the Unmanifested (Avyākrita) to the

THIS . . . (THE SHEATH OF INTELLECT): The purport of the text is as follows The projection of ākāśa and the other elements and the various entities (II i 3) has been described with a view to showing the infinity of Brahman; and the five sheaths have been expounded (II. ii. ff.) in order to show that Brahman [illegible]

[illegible]

the teacher, he raises the following doubts: Since Brahman is the Self of both the enlightened and the unenlightened, being the same in all, do the unenlightened attain to the World of Brahman after death, or do they not? Do the enlightened attain to the World of Brahman after death, or do they not? Brahman is present in everything If the enlightened attain to Brahman, then the unenlightened, too, should attain It, if the latter cannot realize Brahman, then the former, too, cannot realize It

HE DESIRED ETC: In order to answer the questions raised by the pupil, the teacher first seeks to establish the reality of Brahman. It cannot be contended that Brahman is non-existent, because the scriptures describe Brahman as the cause of ākāśa and the other elements and all else in the creation Nothing that is found to be existent can be born of non-existence. If the creation, comprising all names and forms, were born of non-existence, it would be non-existent and would therefore not be perceived as existent Hence Brahman exists. If it is contended that Brahman is the cause of the universe as clay is the cause of a pot, then It may be imagined to be non-intelligent like the clay In answer it is said that Brahman is intelligent, because It cherishes desires But it may be further objected, if Brahman cherishes desires, then It, like ordinary mortals, has not attained all the objects of desire The answer is that Brahman is independent of desires Its desires do not compel It to action as the desires of mortals compel them These desires are one with Brahman and therefore they are pure. It creates the universe in accordance with the karma of living beings According to the Mimāmsā school of philosophy, the creation is the sportive action (līlā) of God and therefore God is free from compulsion, or it is His very nature, like the breathing of a living person The scriptures speak of Brahman's desire as true (satya).

HE DESIRED The word *desired* does not refer to the attributeless Brahman, but to Saguna Brahman, that is to say, to Brahman associated with māyā, the inscrutable power that inheres in Brahman, in association with which It projects, preserves, and ultimately absorbs the universe into Itself From the standpoint of Brahman, Brahman alone exists, there is no creation Only from the relative standpoint does one see the creation and speak of Saguna Brahman as its Creator

MAY I . . BORN: The projection of the phenomenal universe from Brahman is unlike the creation of the objects one sees in the relative world In the latter case, the created objects are quite different from the creator, as the son is from [illegible]

CHAPTER VII

BRAHMAN AS FEARLESSNESS

made (Sukritam)."

That which is Self made is flavour (rasa, or essence), for truly, on obtaining the flavour one becomes blissful.

Who could direct the prāna and the apāna [to perform their functions] if this Bliss (Brahman) did not exist in the ākāśa [of the heart]? Brahman verily exists because It alone bestows bliss.

That [Brahman] becomes [the cause of] fear for the knower [of differentiation] who does not reflect.

On the above there is also the following mantra.

IN THE BEGINNING Prior to the manifestation of names and forms.

NON EXISTENT That is to say, the unmanifested Brahman, as distinguished from the universe of manifested names and forms. Before the creation, the universe was Brahman Itself, here spoken of as non-existent.

wise it is the cause

everything but is Its

embod ment of a m

because It created

indeed a meritorious or virtuous (su) act (kritam).

FLAVOUR The word *rasa* denotes essence, bliss, or joy, and refers to Brahman. Ordinarily it means that which causes satisfaction. On account of the flavour of Brahman the physical universe, which in itself is without flavour, makes all joyous.

ONE BECOMES BLISSFUL A non-existent object is not found to give pleasure

tangible material bodies, are included in these two classes of objects, are endowed with forms and the other devoid of forms Prior to the creation they remain in Brahman undifferentiated by name and form, after the creation they become differentiated by the Ātman's dwelling in them Though thus differentiated and spoken of as endowed with and devoid of form, they nevertheless still remain one with Brahman, as the illusory snake or the illusory stick is always in reality, one with the rope

MANIFEST Endowed with a shape

DEFINED That which is distinguished from other classes of objects and from other objects of the same class, and is known as existing at a particular time and place

[illegible] support
[illegible] jects
[illegible]

NON INTELLIGENT Such as stones and trees

REAL The word *real* here denotes relative reality, and not Absolute Reality For instance, a rope is real in relation to the illusory snake imagined in it.

SATYA The word denotes Brahman

The chapter implies a doubt regarding the existence or non-existence of Brahman In answer the Upanishad said "He desired 'May I be many '" In accordance with this desire, Brahman projected akāśa and all other entities, both endowed with form and devoid of form Then It entered the objects thus created and became many, as the seer, hearer, thinker, knower, etc The same Brahman dwells in the hearts of all and manifests Itself in all acts of cognition. Therefore the conclusion is that Brahman exists

Here ends Chapter Six of Part Two of the Taittiriya Upanishad

CHAPTER VII

BRAHMAN AS FEARLESSNESS

"IN THE BEGINNING all this (i e the manifested universe) was non-existent. From it was born what exists That (i e Brahman described as non-existent) created Itself by Itself, therefore It is called the Self-made (Sukritam)"

That which is Self made is flavour (rasa, or essence), for truly, on obtaining the flavour one becomes blissful

Who could direct the prāna and the apāna [to perform their functions] if this Bliss (Brahman) did not exist in the akāsa [of the heart]? Brahman verily exists because It alone bestows bliss

When a man finds fearless support in That which is invisible, incorporeal, indefinable, and supportless, he has then obtained fearlessness If he makes the slightest differentiation in It, there is fear for him That [Brahman] becomes [the cause of] fear for the knower [of differentiation] who does not reflect.

On the above there is also the following mantra

[illegible]

universe was Brahman Itself here spoken of as non-existent.

THAT [illegible] BY ITSELF Brahman, described as non-existent, manifested Itself by Itself [illegible]

as [illegible]

[illegible] it is the cause par [illegible] everything, but is Itself [illegible] embodiment of a merito[illegible] because It created ever[illegible] indeed a meritorious or virtuous (su) act (kritam)

FLAVOUR The word *rasa* denotes essence, bliss, or joy, and refers to Brahman Ordinarily it means that which causes satisfaction On account of the flavour of Brahman, the physical universe, which in itself is without flavour, makes all joyous.

ONE BECOMES BLISSFUL A non-existent object is not found to give pleasure.

The knowers of Brahman—all-renouncing monks, for example—possess no [illegible]

WHO COULD DIRECT ETC: The prāna and the apāna are two of the modifications of the vital breath; by means of them breathing is performed and unassimilated food is thrown out. The body and senses together carry on various physical activities. According to Hindu philosophy, a combination works always for the benefit of an intelligent being outside it Thus a house, which is a combination, serves the purpose of the one who dwells in it As regards the body, which is also a combination, the intelligent being is Ātman, who dwells in the heart.

WHEN A MAN ETC. Knowledge of identity with Brahman makes the illumined soul fearless.

FEARLESS SUPPORT. That is to say, when a man realizes that Brahman is his own Self, he attains fearlessness. In that state of experience he sees only oneness. Even though he may see duality, he knows it to be unreal

INVISIBLE: Brahman is not an object of sense perception.

INDEFINABLE Brahman is not like a specific object in the phenomenal world

SUPPORTLESS. The word indicates that Brahman is free of attributes

IF HE MAKES ETC This statement refers to the ignorant, who see multiplicity, that is to say, things other than Brahman, and thus become victims of fear Compare. "Assuredly, it is from a second entity that fear arises" (*Br. Up* I. iv 2).

THAT BRAHMAN ETC. Brahman is the cause of fearlessness for the wise. For the ignorant the same Brahman becomes the cause of fear If, on account of ignorance, a person differentiates his inner self from Brahman by so much as the fraction of a hair, his very self proves a source of fear to him

The scriptures alone are the final proof of the existence of Brahman But one can also infer Its existence from the following facts First, Brahman exists because no creation is possible without an intelligent agent or cause, secondly, because It is the source of all bliss, thirdly, because the body and senses cannot function unless their activities are performed for the experience and enjoyment of another (i.e. the inner Self), fourthly, because there must be a cause of the fearlessness of the wise and the fear of the ignorant

Here ends Chapter Seven
of Part Two of the
Taittiriya Upanishad.

CHAPTER VIII

THE SUPREME BLISS OF BRAHMAN

Suppose there is a young man—a noble young man—versed [in the Vedas], the best of rulers, firm in body, and strong, and suppose the whole world, full of wealth, is his that is one measure of human bliss

This human bliss, multiplied one hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires

This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long-enduring world, as also of a man versed in the Vedas and free from desires.

The bliss of the Manes who d ell in the long end [illegible]
plied o [illegible]
the Āj [illegible]
desires

The bl [illegible]
dre [illegible]
att [illegible]
vers [illegible]

me [illegible]
in the Vedas and free from desires

one [illegible]
and [illegible]

The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.

The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajāpati, as also of a man versed in the Vedas and free from desires

The bliss of Prajāpati, multiplied one hundred times, is one measure of the bliss of Brahmā, as also of a man versed in the Vedas and free from desires

He who is here in man and he who is in yonder sun—both are one

He who knows this [as described above], after dying to (i e withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss

On the above there is also the following mantra (1–5)

From fear etc If a person performs meritorious action in this life he will be born as a god in his next life In that position he reaps the reward of his past good action But as he has not yet realized his identity with Brahman, he is still a victim of fear Though extremely powerful and occupying exalted positions, the gods perform their respective tasks out of fear of Brahman, who is the Supreme Ruler They feel like servants before their master

Death etc Death is the fifth god in relation to the four gods already mentioned He runs about here and there in search of those living beings whose time on earth has come to an end with a view to taking them to the other world Since Pure Spirit, transcendental and impersonal, cannot be the cause of fear the word *Brahman* in the text denotes Saguna Brahman who in association with maya, becomes the Creator and Ruler of the universe

Now inquiry etc The matter to be investigated is this Is the Supreme Bliss of Brahman like the worldly happiness produced by the contact of the senses with their objects or is it independent of any outside factor? It will be presently stated that even the highest worldly happiness is produced by external factors and dependent upon certain actions on the part of the enjoyer Through this happiness which is familiar to us we may imagine the Bliss of Brahman experienced by a pure mind (i e understanding) free from all desires for external objects

Human bliss Even worldly bliss is a part or reflection of the Bliss of Brahman The latter, coming through the channel of the impure mind attached to the world is experienced as worldly bliss which admits of various degrees as experienced by different beings from Brahmā down to man in accordance with their action and understanding and the external means at their command The same Bliss that is experienced by the knower of Brahman is enjoyed by the

happiness is reached in the bliss enjoyed by Brahmā or Hiranyagarbha who also is associated with an extremely thin veil of māyā Beyond it is the perfect Bliss of Brahman experienced by those alone who have realized their identity

with the Supreme Spirit The Bliss of Brahman does not admit of higher or ower degrees The whole world, from Brahmā down to man, enjoys only a raction of this Bliss, according to the inner purity, detachment, and meritorious action of each.

SUPPOSE THERE HUMAN BLISS There are many sense pleasures that a child

A noble youth lacking in scriptural wisdom is debarred from full happiness, hence the qualification "versed" A man may be versed in the Vedas, but if he has no authority over others he misses much happiness, hence the qualification "best ruler" (Or the word *ol bhha* n the text

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ness,

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all these qualifications, and in addition is the ruler of the earth and controls all *its* wealth, by means of which he can command the enjoyments of the visible world and also engage in costly sacrifices for attaining heavenly happiness after death, then his bliss represents the f

th.

pe

an

he pposses, and can command all material *pleasures* *The* bliss enjoyed by them is a hundred times superior to human bliss

VERSED FROM DESIRES This phrase occurs again and again It *implies* that happiness increases n propor

from passion simply th

bliss He does not h

versed in the Vedic wisdom leads a righteous life and enjoys happiness, if, in addition to the scriptural knowledge, he cultivates dispassion, he experiences greater happiness

CELESTIAL *GANDHARVAS* These are the musicians of heaven and have existed from the beginning of creation

MANES These are the denizens of a higher world, which they have attained as a result of performing certain ceremonies, while they lived on earth, for the satisfaction of the souls of their ancestors They live a life much longer than that of ordinary mortals on earth

GODS *ĀJĀNA HEAVEN* The

place of the gods, lies just abo

heaven as a reward for the pe

Smriti.

SACRIFICIAL *GODS ETC* These are they who have attained the status of gods through the performance of Vedic rituals. They do not possess the Knowledge of Brahman

[THIRTY-THREE] GODS These are the deities, thirty three in number (the

eight Vasus, the eleven Rudras, the twelve Ādityas, Indra, and Prajāpati), who live on the oblations offered in the sacrificial rites.

INDRA: The lord of the gods.

BRIHASPATI: *The teacher of Indra.*

PRAJĀPATI: The word here denotes Virāt, whose body is the aggregate of all physical bodies.

BRAHMĀ That is to say, Hiranyagarbha, the first of embodied beings, the Cosmic Mind, who pervades the whole universe and in whom culminate all the different measures of bliss described above. The bliss enjoyed by Brahmā is the highest in the phenomenal universe. But even this bliss is as nothing compared to the Bliss of Brahman, which is enjoyed only by a pure-minded soul completely free from desires. This is the final conclusion of the inquiry about the Bliss of Brahman.

HE . . . MAN: Refers to the inmost Self, which lies hidden in the cave of the *heart and is the support of the five sheaths*

HE . . . SUN. Refers to Saguna Brahman, who, according to the Vedas, dwells in the sun and is the embodiment of the bliss directly experienced by the illumined sage versed in the Vedas and free from desires The sun represents the highest perfection in the phenomenal world

BOTH ARE ONE. They are one in the sense that the ākāśa inside a pot is the same as the ākāśa without When we ignore the limiting adjunct (upādhi) created by avidyā, we find that the bliss which is realized in man is identical with the bliss which is realized in the sun

HE WHO ETC The question as to whether Brahman exists or does not exist has been answered Now a reply will be given to the question as to whether or not the illumined sage attains Brahman

HE . . THIS. That is to say, he who knows that he is *Brahman*, which is Reality, Knowledge, and Infinity

AFTER DYING TO ETC That is to say, after having become *indifferent* to the world

ATTAINS THE SELF ETC He does not see any *difference* between his own physical body and that of Virāt, which is the aggregate of all physical bodies. He loses attachment to his individual self and attains to that Being in whom the physical universe takes its rise, has its being, and *in the end attains dissolution.* In other words, he gives up attachment to all separate bodies, including his own [illegible] above [illegible] lites, [illegible] *ng of* the vital breath, and rises above the former by identifying himself with the *latter* Thus, passing to higher and higher selves, he gives up attachment to the lower ones, until he finally attains the fearless Brahman, which is beyond the visible and the invisible.

ON THE ABOVE ETC The verse referred to also teaches that on realizing the Supreme Self one is not afraid of anything whatsoever

The following is an adaptation from the explanation given by Sāyanāchārya

QUESTION. Who is indicated by the words "He who knows this"—the Sup-

reme Self or someone else? It cannot be the Supreme Self, for He is the one to be known and therefore cannot be the knower. Nor can it be someone else, for that would contradict the teaching of non duality

remains as the Supreme Spirit, the Entity to be known.

ment of the self consisting of food the Upanishad means the giving up by the seeker of the illusion on account of which he identifies himself with children, friends, etc

means the

consisting

himself with the self consisting of food The rest of the text should be explained in the same manner

Here ends Chapter Eight
of Part Two of the
Taittiriya Upanishad

CHAPTER IX

THE MERGING OF GOOD AND EVIL IN BRAHMAN

'HE WHO knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It—he is not afraid of anything whatsoever"

He does not distress himself with the thought Why did I not do what is good? Why did I do what is evil? Whosoever knows this regards both these (i e good and evil) as Ātman [and thus strengthens It] indeed he cherishes both these as Ātman

Such, indeed, is the Upanishad (i e the secret Knowledge of Brahman)

WHENCE ETC Refers to the non-dual Brahman, which is indescribable indefinable, and all bliss

WORDS That is to say designations which can denote only finite objects

UNABLE ETC Words and mind are powerless before Brahman

NOT AFRAID ETC He who has realized Brahman as described in the text, has nothing to be afraid of from any quarter, for him there is no cause of fear There exists nothing distinct from him of which he might be afraid It has been [illegible]

ment of fearlessness occurs in II iv 1 In the latter the meaning of the text is that the knower of Brahman never fears but the present verse states that even the cause of his fear is destroyed

HE DOES NOT ETC At the approach of death the ignorant person afraid of punishment in hell feels compunction of heart and says to himself Why did I not do what is good? Why did I do what is evil? But such thoughts do not torment the knower of Brahman The reason is given in the next passage

WHOSOEVER ÄTMAN Ātman alone exists one and without a second From the standpoint of Ātman neither good nor evil exists It is only avidyā that projects them When avidyā is destroyed both good and evil like all other phenomenal categories merge in Ātman Thus the knower of Ātman strips good and evil of their phenomenal nature and realizes them as Ātman This realiza

tion makes good and evil pow-rless Furthermore, it reveals their identity with Ātman and thus strengthens Ātman.

INDEED ĀTMAN That is to say, good and evil realized as Ātman become harmless and cannot lead to further births

SUCH UPANISHAD Thus has been revealed in this chapter the supreme wisdom—the supremely secret science of all sciences This is the consummation of knowledge

Here ends Chapter Nine
of Part Two of the
Taittiriya Upanishad

THE PEACE CHANT

Om May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!
Om Peace! Peace! Peace!

PART THREE

REGARDING VARUNA AND BHRIGU

CHAPTER I

DEFINITION OF BRAHMAN

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

Harih Om. Bh [illegible]

and sa [illegible]

To h [illegible]

the m [illegible]

To him he said further "That from which these beings are born, That by which, when born, they live, That into which [at the time of dissolution] they enter, they merge—seek to know That. That is Brahman."

He performed austerities (tapah). Having performed austerities—

BHRIGU A celebrated sage, mentioned both in the Mantra and in the Brāhmana section of the Vedas

APPROACHED ETC After the manner of a disciple. A disciple seeking the Knowledge of Brahman should *approach* a competent teacher [illegible]

devotion [illegible]

gust of th [illegible]

from a t [illegible]

leads to [illegible]

FOOD ... SPEECH These are the gateways or *instruments* for the realization of Brahman The word *food* here means the body The inert body and the organs cannot function without Consciousness, which is the witness of their activity. Thus from the activities of the body and the senses, one can infer the existence of Brahman, or Consciousness

THAT FROM WHICH ETC This is the defin [illegible]

Brahman associated with [illegible]

becomes the cause of the or [illegible]

The universe [illegible]

of the vital breath, the Eye of the eye, the Ear of the ear, the Mind of the mind, have realized the ancient, primordial Brahman" (*Br Up* IV iv 18)

AUSTERITIES The word used in this verse is *tapah*, which in this particular context means intense thinking accompanied by concentration and tranquillity of the inner and outer senses The implication is that Bhrigu withdrew his mind from all outer objects and concentrated it on what his father taught. Thus he passed through a kind of spiritual travail Compare "One-pointedness of the mind and sense organs is the highest austerity It is superior to all dharmas, it is the supreme dharma, they say" (*Man Sam* XI 239)

Here ends Chapter One
of Part Three of the
Taittiriya Upanishad

CHAPTER II

THE BODY AS BRAHMAN

HE REALIZED that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food [at the time of dissolution] do they enter, do they merge

Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman"

To him, the son, he said this "Seek to know Brahman by means of austerities For austerities are [the means of knowing] Brahman"

He practised austerities Having practised austerities—

FOOD The word means body or matter In this verse it especially denotes Virāt, the aggregate of all material bodies

FROM FOOD ETC. The first suggested explanation of the universe is that everything can be explained by matter

[illegible]

[illegible] about Brahman, till there was no further room for doubt

AUSTERITIES The reiteration of the word *austerities* is intended to impress the student with the fact that concentration of the mind, together with other disciplines, is the most efficient means by which to attain knowledge Varuna here indicates that as long as the student does not discover that to which the definition

[illegible]

[illegible] direct experience, as clearly as a fruit lying on the palm of his hand

Here ends Chapter Two
of Part Three of the
Taittiriya Upanishad

CHAPTER III

THE PRĀNA AS BRAHMAN

HE REALIZED that the prana (vital breath) is Brahman, for from the prāna, verily, are these beings born, by the prāna, when born, do they live, into the prāna [at the time of dissolution] do they enter, do they merge

Having realized this, he approached his father again and said "Venerable Sir, teach me Brahman"

To him, the son, he said this "Seek to know Brahman by means of austerities For austerities are [the means of knowing] Brahman"

He practised austerities Having practised austerities—

The prana, or vital breath, is non intelligent and therefore cannot be Brahman So the pupil was dissatisfied with the solution and approached his father who advised him to concentrate more deeply on the subject

Here ends Chapter Three
of Part Three of the
Taittiriya Upanishad

CHAPTER IV

THE MIND AS BRAHMAN

HE REALIZED that the mind is Brahman, for from the mind, verily, are these beings born, by the mind, when born, do they live, into the mind [at the time of dissolution] do they enter, do they merge

Having realized this, he approached his father again and said "Venerable Sir, teach me Brahman"

To him, the son, he said this "Seek to know Brahman by means of austerities, for austerities are [the means of knowing] Brahman"

He practised austerities Having practised austerities—

The mind creates doubt Further, it is an organ or instrument, like the eye, ear, etc Therefore it cannot be Brahman

Here ends Chapter Four of Part Three of the Taittiriya Upanishad

CHAPTER V

THE INTELLECT AS BRAHMAN

HE REALIZED that the intellect (vijnāna) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect [at the time of dissolution] do they enter, do they merge.

Having realized this, he approached his father again and said "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are [the means of knowing] Brahman."

He practised austerities. Having practised austerities—

The intellect or understanding is the decisive faculty of the inner organ. Things are accomplished by means of the intellect. By means of the intellect the body is sustained. Therefore Bhrigu thought that the intellect was Brahman. Then the following doubt arose. Such sensations as pain and pleasure are experienced by the intellect or the intelligent agent, hence the intellect cannot be Brahman. Furthermore, the intellectual life is associated with seeking. This must be transcended in order to arrive at the final stage of knowledge. The man endowed with intellect, who uses his body, prāna, and mind to achieve his purpose is certainly greater than these, but since he is not free from inner longing, he has not yet reached the goal, which is peace.

Here ends Chapter Five
of Part Three of the
Taittiriya Upanishad

CHAPTER VI

BLISS AS BRAHMAN

HE REALIZED that bliss (ānanda) is Brahman, for from bliss, verily, are these beings born, by bliss, when born, do they live; into bliss [at the time of dissolution] do they enter, do they merge

This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the supreme ākāśa [in the heart] He who knows this is established in the Bliss of Brahman He becomes a possessor of food and an eater of food He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

BLISS That is to say, the Bliss of Brahman, which is experienced through the non-duality of existence and is the bestower of Freedom. Bliss is devoid of pain and constitutes man's true end It is defined thus in the *Chhāndogya Upanishad*. "The Infinite is bliss There is no bliss in anything finite." (VII. xxiii) It is from bliss that all phenomena, including ākāśa and the other elements, are born

[illegible]

(p [illegible]

th [illegible]

HE WHO ETC The seeker is exhorted to merge the sheath of food in the sheath of the prāna, the latter into the sheath of the mind, and so on, till his search culminates in the knowledge of the sheath of bliss The teaching of this part emphasizes the [illegible]

[illegible] to the Supreme Support, which is the unconditioned Brahman

EATER OF FOOD He acquires great digestive power.

SPIRITUAL RADIANCE This is the result of the practice of self-control, detachment, etc

GREAT IN FAME He is known far and wide as a man of righteous conduct.

The fruit of the knowledge described at the end of this verse does not really affect the knower of Brahman He may experience these results; but having

realized the unreal nature of the universe, he remains unattached to them. After a man realizes the true nature of a mirage, he may still see the illusory water, but he is not deceived by it

Here ends Chapter Six
of Part Three of the
Taittiriya Upanishad

CHAPTER VII

THE IMPORTANCE OF FOOD (I)

LET HIM (the knower of Brahman) never condemn food, that is the vow

The prāna is, verily, food, the body is the eater of food The body rests on the prana, the prāna rests on the body. Thus food rests on food

LET ETC This and the following chapters deal with certain concrete meditations for mediocre aspirants The best aspirant is endowed from the very beginning with one-pointedness of mind But others, whose minds are restless on account of their attachment to the world, are asked to practise certain simpler meditations in order to acquire concentration of mind One of these is meditation on Brahman through the symbol of food Through this discipline the mind gradually become steady

LET   FOOD Because food is the gateway to Brahman A monk generally obtains food by begging If the food thus procured happens to be poor or unclean, he should not abuse it

PRĀNA   FOOD Because like food, it is inside the body If an object lies within another object, the former becomes the food of the latter

THE BODY   BODY Just as a pillar within a house supports it, so the prana dwelling in the body supports the body Thus the body is the food, and the prāna is the eater

THUS FOOD   FOOD Because each is set in the other, each of them is the food Because each of them is the support of the other, each of them is the eater Therefore both the body and the prāna are the food as well as the eater This should be the object of the aspirant s contemplation

This chapter shows the interdependence of food and life The phenomenal world reveals the existence of an enjoyer (subject) and an enjoyed (object), but this distinction does not exist in Ātman

Here ends Chapter Seven
of Part Three of the
Taittiriya Upanishad.

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Here ends Chapter Six
of Part Three of the
Taittiriya Upanishad

CHAPTER VII

THE IMPORTANCE OF FOOD (I)

LET HIM (the knower of Brahman) never condemn food, that is the vow

The prāna is, verily, food, the body is the eater of food The body rests on the prāna, the prāna rests on the body Thus food rests on food

He who knows this resting of food on food is established, he becomes a possessor of food and an eater of food He becomes great in offspring and cattle and in spiritual radiance, and great in fame

LET ETC This and the following chapters deal with certain concrete meditations for mediocre aspirants The best aspirant is endowed from the very beginning with one-pointedness of mind But others, whose minds are restless on account of their attachment to the world are asked to practise certain simpler meditations in order to acquire concentration of mind One of these is meditation on Brahman through the symbol of food Through this discipline the mind gradually become steady

LET FOOD Because food is the gateway to Brahman A monk generally obtains food by begging If the food thus procured happens to be poor or unclean he should not abuse it

PRĀNA [illegible]

[illegible]

[illegible]

[illegible] in the body supports the body Thus the body is the food, and the prāna is the eater

THUS FOOD FOOD Because each is set in the other, each of them is the food Because each of them is the support of the other, each of them is the eater Therefore both the body and the prana are the food as well as the eater This should be the object of the aspirant's contemplation

This chapter shows the interdependence of food and life The phenomenal world reveals the existence of an enjoyer (subject) and an enjoyed (object), but this distinction does not exist in Ātman

Here ends Chapter Seven of Part Three of the Taittiriya Upanishad.

CHAPTER VIII

THE IMPORTANCE OF FOOD (II)

LET HIM (the knower of Brahman) never abandon food, that is the vow.

Water is, verily, food, fire is the eater Fire rests on water, and water rests on fire Thus food rests on food

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food He becomes great in offspring and cattle and in spiritual radiance, and great in fame

ABANDON FOOD Even if the food appears to be bad, it should not be abandoned

WATER FOOD The water that one drinks is digested by the fire in the stomach

FIRE RESTS ON WATER For example, lightning is present in a rain-cloud

WATER RESTS ON FIRE For example, one perspires when the body is heated

Here ends Chapter Eight
of Part Three of the
Taittiriya Upanishad

CHAPTER IX

THE IMPORTANCE OF FOOD (III)

LET HIM (the knower of Brahman) make food plentiful, that is the vow

The earth is verily, food, the akaśa is the eater The ākāśa rests on the earth and the earth rests on the akaśa Thus food rests on food

He who knows this resting of food on food is established, he becomes a possessor of food and an eater of food He becomes great in offspring and cattle and in spiritual radiance, and great in fame

PLENTIFUL The purpose of having plenty of food is to be able to show hospitality to guests and travellers

ĀKĀŚA EARTH To ordinary eyes the ākāśa seems to rest on the earth

EARTH ĀKĀŚA The earth abides in the ākāśa, which lies both above and below it.

Here ends Chapter Nine
of Part Three of the
Taittiriya Upanishad

CHAPTER X

MEDITATION ON BRAHMAN

LET HIM not deny ledgings to anyone this is the vow Therefore he should procure much food by any means whatsoever [To guests] he should say "The food has been prepared for you"

If this food is given first, food comes to the giver first If this food is given in the middle, food comes to the giver in the middle If this food is given last, food comes to the giver last

HIM Refers to the person who meditates on the ākāśa and the earth as described in the preceding chapter

THEREFORE ETC When lodgings are provided, food also should be provided. *Therefore a man must store up food by some means or other*

IF THIS ETC The text describes the importance of the gift of food

FIRST The word *mukhatah* in the text may mean either youth or great respect. The gist of the passage is that in whatever manner or at whatever period of life a person gives food he reaps the reward in the same manner or at the same period of life If he gives food in youth and with great respect, he will get ample food, served in the best manner, during youth

MIDDLE That is to say, during the middle period of life and with middling courtesy

LAST That is to say, during old age and with scant courtesy or with disrespect.

Now the Upanishad proceeds to teach how Brahman should be meditated on

2

He who knows this [obtains the fruit mentioned above]

[One should meditate on Brahman] as preservation in speech, as acquisition and preservation in the prāna (upward breath) and the apāna (downward breath), as action in the hands, as movement (walking) in the feet, as evacuation in the anus These are the meditations on Brahman through human actions

Next [follows the meditation on Brahman] through the gods [One should meditate on Brahman] as satisfaction in rain, as power in lightning,

[illegible]

[illegible] symbols of Brahman

[illegible] Know that action arises from the Vedas, and the Vedas from the Imperishable" (B G III 14–15) Rain gives satisfaction through food; one should meditate on the fact that Brahman dwells in the rain as satisfaction

3

As fame in cattle, as light in the stars, as procreation, immortality, and joy in the [illegible] ll be sup[illegible] will become great, let him contemplate [Brahman] as the mind, and he will be endowed with mind

PROCREATION ETC One begets children and thus experiences immortality and joy by means of the generative organ Immortality through offspring is used in a relative sense

SUPPORTED That is to say, he will possess all the means of living, such as food and clothing

GREATNESS Wealth

ENDOWED WITH ETC That is to say, capable of thinking

Whatever fruit accrues from an object, that fruit is Brahman; and by contemplating Brahman as such, the seeker obtains the fruit.

4

Let him contemplate Brahman as adoration, and all desires will [illegible] down before him [illegible] Supreme [illegible] template [illegible] as the destructive agent (of Brahman), and his enemies who hate him and also those who do not hate him will perish

This he who is in this man, and that he who is in yonder sun, both are one.

DESTRUCTIVE AGENT Rain, lightning, the moon, the sun, and fire are said to be dissolved in vayu (*Chh Up* IV iii 1-2), therefore vayu is their destructive agent Vāyu, being the effect of the âkaśa, is one with the akāśa Therefore the ākāśa is the destructive agent

THIS HE WHO ETC That is to say, the jivātmā, or the ātman (self) in man is identical with Brahman, which is the ātman in the sun

The illumined seer attains oneness with all

5

He who knows this [as described above], after dying to (i e withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss Then he goes up and down these worlds, eating the food he desires, assuming the forms he likes He sits, singing the chant of the non-duality of Brahman "Ah! Ah! Ah!"

HE WHO BLISS See II viii 5

AH! AH! AH! An expression of extreme wonder The cause of this wonder is that though the seer is the non-dual Ātman, yet he himself is the food and the eater, that is to say, that he is both the object and the subject

The knower of Brahman becomes the All Thus he enjoys all objects of pleasure at one and the same time None but Brahman is able to do so How does the knower of Brahman become the All? The Upanishad answers thus By realizing one and the same Ātman in man and the sun, he dissociates all inferiority and superiority from Ātman He transcends, one by one, the sheaths of food, the prāna, etc , created by avidyā, and becomes one with Brahman, which has been described as Reality, Knowledge, and Infinity Having realized this oneness, he eats what food he likes and assumes what form he desires He is no longer limited by the scriptural injunctions regarding food, drink, or conduct of life Or the meaning of the text may be that, being convinced of his oneness with all from Brahma to the blade of grass, he finds satisfaction in the thought that any movement of any creature whatsoever is his own movement Furthermore, he sits, singing from the Sama Veda the oneness (sama) of Brahman

All distinctions of food and food-eater, subject and object, are transcended The following chant proclaims the oneness of the seer with all—subject and object and the principle that unites them·

6

"I am food, I am food, I am food! I am the eater of food, I am the

eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter!

"I am the first-born of the true, prior to the gods, and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him

"I [as the Supreme Lord] overpower the whole world. I am radiant as the sun."

Whosoever knows this [attains Liberation]. Such, indeed, is the Upanishad

I AM FOOD EATER OF FOOD. The illumined seer proclaims his oneness with the universe of subject and object. The object is endowed with a name and a form [illegible]

[illegible]

about the combination of various objects, which have no purpose of their own but serve the purpose of another being, namely the subject or eater of food Or the sentence in the text may be explained in still another way that the illumined seer is a poet

FIRST BORN That is to say, Hiranyagarbha

TRUE The word rita in the text refers to the manifested and unmanifested worlds

PRIOR GODS The gods came into existence after the creation of the universe Compare *Br Up* I iv 11

NAVEL OF IMMORTALITY That is to say, the central point The liberation of the individual living being consists in his realization of identity with Brahman

HE WHO PRESERVES ME Whosoever gives food to the seeker of food preserves it without losing it Another meaning of the passage is that the teacher who gives instruction regarding Brahman to his disciples preserves the instruction

HIM EAT If a person does not give food in proper time to those who seek it, but eats it himself, such a person the Lord, who is food, will eat up at once as one eats food Compare "A perfect sinner is he who eats alone" (*Tai Br* II viii 8), "Wicked men, who cook food only for themselves, verily eat sin" (*B G* III 13)

OVERPOWER That is to say, I as Isvara, destroy the universe at the time of dissolution Or the word in the text may mean pervade

I SUN Because Brahman, like the sun, is self luminous

WHOSOEVER KNOWS ETC He who has [illegible] abstained from all external activities [illegible] serenity, and has practised, like Bhrig[illegible]

attains the Knowledge of the Supreme Self as described in the two preceding chapters, to him accrues all the fruit there described

UPANISHAD That is to say, the secret teaching regarding Brahman

Here ends Chapter Ten
of Part Three of the
Taittiriya Upanishad

Here ends the Taittiriya Upanishad

THE PEACE CHANT

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!
Om. Peace! Peace! Peace!

CHHĀNDOGYA UPANISHAD

INTRODUCTION

THE SĀMA-VEDA includes among its treasures the *Chhāndogya Brāhmana*, consisting of ten parts, of these, the last eight constitute the *Chhāndogya Upanishad* In turn, the eight parts of the Upanishad may be broadly divided into two sections

The first, consisting of five parts, deals with upasanā, or ritualistic worship with emphasis on meditation The second section, of three parts, discusses certain fundamental doctrines of the Vedānta philosophy in the sixth part, the Vedāntic dictum "Tattvamasi," or "That thou art", in the seventh part, the doctrine of Bhumā, or Infinity, and in the eighth part, the doctrine of Ātman

The *Brihadaranyaka* and the *Chhāndogya*, which are the longest of the Upanishads, occupy a superior position among the Upanishads known to us Discussing profound philosophical truths through numerous anecdotes, they form the basis of the later development of the Vedanta philosophy Śankarāchārya, in establishing the philosophy of non-dualism, derived support from such statements of the *Chhandogya Upanishad* as "One only without a second" (VI xiv 1), "From It the universe comes forth, into It the universe merges, and in It the universe breathes Therefore a man should meditate on Brahman with a calm mind" (III xiv 1), and "That is the Self That thou art" (VI viii 7) If a serious student carefully reads the *Chhāndogya Upanishad* with the help of Śankarachārya's commentary, he will come to know all the major topics of the Upanishads and will be directed toward the philosophy of the inscrutable Brahman

The Vedas can be broadly divided into two sections The one deals with karma or ritualistic worship, and the other with Jnana, or the Knowledge of Reality [illegible]

(also [illegible]
Know [illegible]
ing o [illegible]
man [illegible]
pleas [illegible]

[illegible] engages in various forms of activity, which are known by the general name of karma or kriyā. It is the aim of the Vedas to guide the attention of a pleasure-seeking person, by slow stages, from

physical enjoyments to the experience of Freedom That the sudden and blunt imparting of knowledge about the transcendental Brahman, unknown to and unknowable by the senses and the mind, would certainly confuse people still attached to the world was known only too well to the Vedic seers They therefore did not repudiate or discard ritualistic actions, though these are certainly inferior to the philosophical understanding of Brahman On the contrary, they have shown in the Upanishads how the aspirant can ultimately attain the Knowledge of Brahman through the rituals prescribed by the scriptures, and what sort of help can be rendered by them for the attainment of Jnāna This method has been consistently followed in the Vedas

In discussing various rituals, the Upanishads carefully point out that these, when properly performed, produce their appropriate results and bring happiness to their performers But they also state in unmistakable terms that an effect, however great, pleasant, enduring, or much sought after, cannot be everlasting It comes to an end when the momentum given to it by the cause becomes exhausted The ritualists, after completing their enjoyment in the vast heaven attained through their meritorious actions, return to this mortal world and go through the round of birth and death As whatever is achieved here on earth through action ultimately comes to an end, so also does the heavenly world attained through ritualistic worship, and this cessation of enjoyment causes grief to the enjoyer Furthermore, it is natural for him to feel pain when he sees others enjoying higher pleasures Thus a reflective person cannot find real satisfaction from the fulfilment of worldly desires The only source of undying bliss is the Knowledge of Brahman, which cuts at the root of the endless process of birth and death and liberates the soul from the various afflictions of the phenomenal life The Upanishad says "By knowing Him alone one transcends death, there is no other way to Liberation" (*Śvet Up* III 8)

Now, a seeker cannot attain the ultimate goal of Liberation through rituals Furthermore, the Knowledge of Brahman, which is Liberation, does not reflect itself in the mind rendered restless by desires and impure by attachment to the world But calmness of mind cannot be acquired unless one has already performed ritualistic worship Hence the Upanishads have developed a technique of rituals associated with Knowledge This is called upāsana, or meditative ritual, and is different from rituals performed in a mechanical manner without meditation

Upāsanā is the doorway to the Knowledge of Brahman and the Highest Good The *Chhāndogya Upanishad* devotes five of its eight parts to the discussion of various forms of upāsanā, the *Brihadāranyaka Upanishad* and the other major Upanishads also deal with it extensively I therefore deem it necessary to give a detailed explanation of upāsanā

... evolution of the spiritual disciplines of Hin- ... one cannot enter ... India

As indicated above, ... ā as meditation ...

1-4) This definition makes it clear that upasanā is not merely an external activity and that it is, at the same time, different from the intuitive Knowledge of Brahman which is free from all activities

According to Vidyāranya, the author of *Panchadasi*, upāsanā consists in uninterrupted meditation by the mind on an object of worship learnt ...

... in an unbroken trend to the object of upāsanā, it acquires such a noble trait that it continues to think of that ideal even in dreams Upāsana presupposes a distinction between the worshipper and the object of worship Furthermore, upāsana is based upon faith, reasoning has nothing to do with it Lastly, the method of upasanā is to be known from a teacher or the scriptures, and should not be created by one's own imagination

Śankarāchārya in his introduction to the *Chhāndogya Upanishad*, has said, with reference to upasanā, that its purpose is "to procure a support for the mind approved by the teaching of the scriptures, and make ... of the mind flow toward it in such a way that they will ... n to them" This support, or the ... a Brahman or any other deity approved by the scriptures

Though both jnana (knowledge) and upāsanā are mental activities, yet there is a difference between them Upasanā is a mental activity which is dependent upon the will of the agent. But knowledge arises when an object is seen, through valid evidence, independently of the will of the agent If a tree is seen to exist, by the testimony of the eye, the knowledge of it cannot be denied When the *Chhāndogya Upanishad* ...

... ledge of Brahman, produced by valid evidence, cannot be dependent

upon the agent's will, nor is it an injunction of the scriptures Upāsanā cannot directly produce the Knowledge of Brahman, or Liberation, but it purifies the heart.

The discipline of upāsanā is easier to pursue than that of knowledge. The discipline of knowledge (jnāna), which requires discrimination between the real and the unreal, and renunciation of the unreal is extremely difficult, it demands a keen intellect and a stern will Only a few can practise it, besides one does not even become qualified for it until one's heart has become pure and unselfish through upāsana. Upāsanā, *though inferior to the discipline of knowledge*, should not be looked down upon Indeed, it is particularly efficacious for those seekers who are emotional in temperament Any sincere seeker can practise upāsanā and follow its discipline The result is unfailing, though it may take a long time to come The *Chhāndogya Upanishad* (III xiv 1) says "*Now, verily, a man consists of will As he wills in this world*, so does he become when he has departed hence Let him [with this knowledge in mind] form his will"

Upāsanā produces two kinds of results seen and unseen Certain forms of upāsanā lead to the acquisition of knowledge, and ultimately to Liberation, *other forms lead to the knowledge of the deities* and the enjoyment of happiness Although the different forms of upāsana produce different results, its general result is the attainment of mental concentration There are also different levels of upāsanā, depending upon the motive of the worshipper, the less selfish it is and the nearer to Brahman, the more conducive *it is to the acquisition of concentration* The mind, under the influence of primordial ignorance, is first attracted by external physical objects But by means of the deep concentration (nididhyāsana) which may be induced by upasanā, it is withdrawn from such objects and made to keep steady on Ātman Through meditation *on Saguna Brahman one can ultimately realize the Absolute*, or Brahman without attributes

Śankarāchārya, in his introduction to the *Chhāndogya Upanishad*, has divided the varieties of upāsanā into three groups Some forms of upāsanā are related to sacrifices and their accessories Thus the present *Upanishad begins with the meditation on the Udgītha*, a hymn related to the Soma-sacrifice, which produces highly desirable results But the Vedic sacrifices are now obsolete, and therefore one does not practise such meditation in modern times The general reader may find this kind of upāsanā recondite and uninteresting, but a study of it is indeed *useful to the student of the religious history of India*, showing as it does how worshippers communed with the deities at first through various forms of external sacrifice and finally through meditation The upāsanā of the second group brings about happiness after death in heaven That

of the third group is directed towards Saguna Brahman, who is a slight modification of the attributeless Brahman, it produces a result which is very near to Liberation

According to some Vedic scholars—for instance, Sāyanāchārya—upāsanā, or meditation, may be related either to Brahman or to a material symbol called a pratika The aspirant may meditate upon Brahman Itself as associated with various attributes, or if he cannot thus think of Brahman because of the strong attachment of his mind to physical objects, he may take the help of a material symbol The symbol may be an accessory of the sacrifice or may be something not connected with it. Worship through a symbol, or pratika, consists in superimposing the idea of Brahman or a deity upon a physical object and meditating on the object as representative of the idea Thus a stone possessing certain characteristics is often worshipped as Vishnu

Symbolic meditation (pratika upāsanā) associated with a sacrifice has been described in the first part of the *Chhāndogya Upanishad* and in the first twent [illegible]

[illegible]

In the symbolic meditation the worshipper finds certain similarities between an [illegible]
as the s [illegible]
used as [illegible]

[illegible] illustration may be given from the *Chhāndogya Upanishad* 'One should meditate on the mind as Brahman' (III xviii 1), 'The sun is Brahman this is the teaching' (III xix 1). In these cases the meditation on Brahman is enjoined without altogether ignoring the mind and the sun as separate entities The same is true of worshipping the stone called Sālagrāma as V [illegible]

[illegible]

[illegible] For when fire goes [illegible] (air) is the swallower [illegible]
vāyu [illegible]
of com [illegible]

Now [illegible]
(Brahm [illegible]
on Brah [illegible]
identical with the person with golden beard and golden hair seen, by the yogis, in the solar orb (I. vi 6). To be sure, the undifferentiated Brahman is devoid of name, form, and other attributes; and such a Brahman cannot be an object of meditation But the nameless and formless Brahman assumes, through māyā, the form described above to help the devotees in meditation. Furthermore, the scriptures describe the Brahman that is to be meditated upon by such positive attributes as "whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this ." (III. xiv. 4). Brahman, who is really devoid of any support, has been described for the purpose of meditation as resting in the sun The warmth and sound referred to in the Upanishad (III. xiii 7) are to be regarded as symbols of Brahman, who is to be meditated on through them Another meditation, called ahamgraha upāsanā, asks the devotee to meditate on the identity of Brahman and the embodied soul The soul dwelling in the luminous space in the heart is identified with Brahman

As stated above, upāsanā may be practised with a view to obtaining certain material results, or without any such motive The scriptures mention the results that accrue from different forms of meditation But meditation without desire for results purifies the mind It may also be mentioned that a Vedic ritual can produce a result by itself, but a better result is realized when the ritual is accompanied by meditation.

Rituals, with or without meditation, which admit of the diversity of the agent, the instrument of action, and the result, are, according to the non-dualistic Vedānta, incompatible with the Knowledge of Brahman, which is totally free from diversity Why, then, should the Upanishads discuss upāsanā, which is a form of ritual? Why, especially, should they deal with such upāsanā as produces results belonging to the phenomenal universe conjured up by avidyā, or ignorance? It will be apposite to discuss here the relationship between rituals (karma), meditative [illegible]

[illegible] an must [illegible] and he must cultivate the fourfold virtues These virtues include discrimination between the real and the unreal, renunciation of the unreal, the practice of control of the sense-organs and mind, withdrawal from the world, the practice of forbearance, concentration, and faith in the words of the teacher and the scriptures, and lastly, the cherishing of an unwavering desire for Liberation These disciplines should be pursued by one whose mind has already been purified by the performance of rituals followed

Knowledge of Brahman

Furthermore, the very discussion of the results of rituals and upāsanā creates in reflective minds a dispassionate attitude toward them This statement req[illegible] elucidation [illegible]

any meditation lead the devotees through the Southern Path to the plane of the Moon, but certain rituals or worship accompanied by meditation lead them through the Northern Path to Brahmaloka. Thus, for instance, those who perform the Horse-sacrifice, or who know the doctrine of the Five Fires, or who worship Hiranyagarbha, or who observe the vow of life long brahmacharya, or who lead the life of a vānaprasthin, may after death go to Brahmaloka, the exalted plane of Brahmā or Hiranyagarbha (V x. 1–10, II xxiii), but they come back to *earth in the next* cycle of creation The purpose of the Upanishads in discussing rituals and upāsanā is to show the impermanent nature of their results and thus create a distaste for their performance There are also those who, by means of meditation on certain forms and attributes of Brahman, repair after death to Brahmaloka and thence attain Liberation at the end of the cycle without coming back to earth But the life in Brahmaloka is trivial in comparison with Liberation, obtained either in this very life or at the moment of death, through the Knowledge of Brahman Such Liberation is *immediate, it does* not require any stages Thus the Upanishads, through the discussion of rituals and upāsana, show how inferior these are to the Knowledge of Brahman and also emphasize that seekers of immediate Liberation should give up the performance of rituals with or without meditation and betake themselves to the acquisition of the Knowledge of Brahman

That another purpose is served by rituals is admitted in the *Chhāndogya Upanishad* (II xxii [illegible] IV [illegible]
the ritualist [illegible]
tive worship [illegible]
prac[illegible]
upā[illegible]
mer[illegible]
are not al[illegible]

Now let us consider meditation on Brahman Itself through attributes (Brahma upāsana) The *Chhāndogya Upanishad* lays down the meditation on Brahman through the person seen in the eye (I vii 5), who is identical with the person with golden beard and golden hair seen, by the yogis, in the solar orb (I vi. 6) To be sure, the undifferentiated Brahman is devoid of name, form, and other attributes, and such a Brahman cannot be an object of meditation But the nameless and formless Brahman assumes, through māya, the form described above to help the devotees in meditation Furthermore, the scriptures describe the Brahman that is to be meditated upon by such positive attributes as "whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this ." (III xiv 4) Brahman, who is really devoid of any support, has been described for the purpose of meditation as resting in the sun The warmth and sound referred to in the Upanishad (III xiii 7) are to be regarded as symbols of Brahman, who is to be meditated on through them Another meditation, called ahamgraha upasana, asks the devotee to meditate on the identity of Brahman and the embodied soul The soul dwelling in the luminous space in the heart is identified with Brahman.

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[illegible] -dge of Brahman must renounce all actions, because they produce [illegible]sitory results, and he must cultivate the fourfold virtues These virtues include *discrimination* between the real and the unreal, renunciation of the unreal, the practice of control of the sense-organs and mind, withdrawal from the world, the practice of forbearance, concentration, and faith in the words of the teacher and the scriptures, and lastly, the cherishing of an unwavering desire for Liberation These disciplines should be pursued by one whose mind has already been purified by the performance of rituals followed

by upasana. Meditative worship is conducive to complete concentration, or samadhi, without which the Knowledge of Brahman is impossible Thus there is a close relationship between rituals, meditation, and the Knowledge of Brahman

Furthermore, the very discussion of the results of rituals and upasana creates in reflective minds a dispassionate attitude toward them This statement requires elucidation The result of upasanā is superior to that of rituals unaccompanied by meditation Śankarācharya states in his introduction to the *Chhandogya Upanishad* that rituals unaccompanied by any meditation lead the devotees through the Southern Path to the plane of the Moon, but certain rituals or worship accompanied by meditation lead them through the Northern Path to Brahmaloka Thus, for instance those who perform the Horse sacrifice, or who know the doctrine of the Five Fires, or who worship Hiranyagarbha, or who observe the vow of life long brahmacharya, or who lead the life of a vanaprasthin may after death go to Brahmaloka, the exalted plane of Brahma or Hiranyagarbha (V x 1–10, II xxiii), but they come back to earth in the next cycle of creation The purpose of the Upanishads in discussing rituals and upasanā is to show the impermanent nature of their results and thus create a distaste for their performance. There are also those who by means of meditation on certain forms and attributes of Brahman repair after death to Brahmaloka and thence attain Liberation at the end of the cycle without coming back to earth But the life in Brahmaloka is trivial in comparison with Liberation, obtained either in this very life or at the moment of death, through the Knowledge of Brahman Such Liberation is immediate, it does not require any stages

Thus the U[illegible]
show [illegible]
emph[illegible]
perfor[illegible]
selves [illegible] e acquisition of the Knowledge of Brahman

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the [illegible]

[illegible] ment of the [illegible] have a definite place in the [illegible]

[illegible]

[illegible] average person performs selfish action and is attached to gross physical objects. He should be led by gradual stages from the gross to the subtle from selfish to unselfish action, in this way he can progress in

his spiritual life Rituals unaccompanied by meditation produce gross results The *Chhāndogya Upanishad* and other Upanishads give instruction about upāsanā, assuming that the students have already engaged in the rituals approved by the scriptures Thus the *Chhandogya Upanishad* begins with the upāsanā associated with rituals The *Brihadaranyaka Upanishad* and the *Taittiriya Upanishad* follow the same method

No spiritual progress is possible without purity of heart The attainment *of this purity is a gradual process* Common people of dull intellect disobey the scriptures and act whimsically, impelled by their natural impulses, and reap disastrous results But if the enjoyment of these desires is controlled by certain Vedic rituals, they are gradually sublimated Therefore the scriptures do not hesitate to permit common people such enjoyment of their gross physical desires When their minds are somewhat attracted to the scriptures, they are instructed about the sacrifices and other rituals which enable them to enjoy happiness in heaven Thus, by gradual stages, they come to cultivate faith in the soul supersensuous deities, subtle worlds, and God as the dispenser of the *fruit of action As this faith deepens they become ready to offer* oblations for the propitiation of the deities They show eagerness to practise charity and other ethical virtues, and cultivate faith in the words of the teacher Next they are taught to practise meditation with rituals, creating inwardness of the mind And gradually they learn to worship the deities and Saguna Brahman, and finally to pursue the path of knowledge for the realization of the attributeless Brahman This is the method followed by the *Chhandogya* and other Upanishads *The Vedantic* scriptures thus unequivocally accept the necessity of ritualistic worship for the ultimate Knowledge of Brahman

The Upanishads discuss another aspect of upasanā Certain phenomena of life, which are generally bereft of higher significance, can be turned into spiritual disciplines through appropriate meditation The doctrine of the Five Fires (*Chh Up* V iii) endows birth and death with religious meaning The *Brihadaranyaka Upanishad* shows how the sexual act, generally performed by men following their natural impulses, may be transformed into a spiritual experience

Furthermore, the Upanishads tell us how to train our minds, naturally confined to the limited, to comprehend the vast The first and second parts of the *Chhāndogya Upanishad* teach meditation on the different aspects of the Saman, and then tell us how to think of it as a whole The same is true of the "honey-doctrine" and the meditation on the Gāyatri

unflagging effort as well According to the story in the *Chhāndogya Upanishad*, Indra, the king of the gods, had to dwell with his teacher for over one hundred years to gain Self-Knowledge (VIII vii–xii) [illegible]

of the demons (VIII vii–xii)

Most of the upasanā associated with the Vedic rituals, as already stated, has now become obsolete in India But the principle underlying it has been preserved, nay expanded, in the later scriptures such as the Āgamas and the Purānas, which deal mostly with bhakti, or love of God, as an effective spiritual discipline There is no essential difference between bhakti and upāsanā. As a matter of fact, the source of the former can be traced to the Vedic upāsanā Both the rishis of the Upanishads and Śankarachārya acknowledge the importance of bhakti in the attainment of the K[illegible]

[illegible]

necessity of stages in spiritual progress The philosophy of upāsanā, which originated in the Vedas, has come down to modern times through the philosophy of bhakti developed in the *Bhagavata* and the other Purānas Self-surrender and the destruction of the ego, which form the essence of both bhakti and upāsanā, are imperative at every stage of spiritual progress

Now I shall give a summary of the *Chhandogya Upanishad*, part by part

PART ONE

The Upanishad begins with a discussion of the Udgitha which continues up to the twenty second chapter of the second part The Udgitha is a hymn of the Sama-Veda sung by the udgātri priest [illegible]
aser [illegible]
call [illegible]
of C [illegible]
abo [illegible]
us [illegible]
the s [illegible]
those [illegible]
second chapter [illegible] without knowing its mean[illegible]
process [illegible]
S [illegible]
[illegible]
[illegible] with meditation on *Om* as the sun

which is the same as the prāna, and also as the vyāna, a modification of the prāna Further, it states how one should meditate on the letters of the word *Udgitha* In the fourth chapter we are asked to meditate on Om as fearlessness and immortality The gods through such meditation became fearless and immortal The fifth chapter begins with a statement on the identity of Om and the Udgitha Next it says that by meditating on Om as the sun together with its rays, and as the prāna together with the sense-organs, the worshipper is blessed with many sons. The sixth and seventh chapters lay down another method of meditation on the Udgitha for the attainment of all ends The golden person, with golden beard and golden hair, seen by the yogis as dwelling in the solar orb is the same as the Udgitha, likewise the person seen in the eye. The former represents the Supreme Self, and the latter, the individual self, they are identical The gist of the two chapters is that one should meditate on the identity of the Udgitha (Om), the Supreme Self, and the individual self, through this meditation one obtains the fulfilment of all desires

The syllable *Om* can be meditated upon in many ways The eighth and ninth chapters introduce a new method of meditation, resulting in the highest happiness, through the story of three theologians, namely, Silaka, Chaikitāyana, and Pravahana Silaka identifies the Udgitha, or Om, with the heavenly world, and Chaikitayana identifies it with this world But both of these are incomplete descriptions of Om Pravāhana explains Om as the ākāśa, which is a symbol of the Supreme Self He who meditates on the Udgitha as the ākāśa enjoys the most excellent life in this world and the other world

The tenth and eleventh chapters deal with meditation on the Prastāva the Udgitha, and the Pratihāra Like the Udgitha, the Prastāva and the Pratihāra are hymns of the Sāma-Veda Each of these hymns is associated with a particular deity The deity of the Prastāva is the prāna, the deity of the Udgitha is the sun, and the deity of the Pratihāra is food If the priests sing these hymns without knowledge of their deities, in the presence of one who knows them, they invite disaster But meditation accompanied by knowledge of the deities enables worshippers to realize identity with them All this is explained through the story of Ushasti

The twelfth chapter contains what is called the "Udgitha of the Dogs," and shows how one can acquire food by propitiating the sun, whose light ripens food The dogs are symbols of certain deities or rishis, or of the principal prāna and the other sense-organs

The thirteenth chapter enumerates a number of syllables which outwardly appear to be meaningless But the Upanishad gives their significance Śankarāchārya, in his interpretation, calls them symbols and describes the objects signified by them He who meditates on these syllables becomes both the possessor and the eater of food

PART TWO

The first part describes the meditation on certain portions of the Sāman, or the Soma-sacrifice The second part describes the meditation [illegible] Sāman One of the purposes of upāsana is to train the [illegible] part by part. [illegible] ess, or dharma, and the second chapter as [illegible] on the five parts of the Sāma chant as the five worlds Chapters three to nine speak of meditations on the Sāman as rain, water, the seasons, the [illegible] the senses speech, and the sun, and also their results In the [illegible] h ch leads [illegible] whole Sāma Veda ceremonial, comprehended [illegible] y, the Upanishad proceeds to explain, in chapters eleven to twenty, the secret meaning of the same ceremonial, giving to each part its proper name and showing the hidden purport of those names The twenty-first chapter describes the meditation on all the Sāmans The twenty second lays down special instructions for the different rites employed by the udgātri priest in the chanting of the Sāma hymns. The first verse of chapter twenty three explains the four stages of life Those seekers belonging to the first three stages meditate on Om as forming a part of the Sāman sacrifice and attain after death relative immortality in heaven But a monk, who belongs to the fourth stage, meditates on Om independent of rituals and as a symbol of Brahman and, as a result, attains absolute Immortality through the Knowledge of Brahman Om is described as the essence of all things Chapter twenty-four speaks of the different planes attained by the sacrificer Through the morning oblation offered to the Vasus he wins the earth Through the midday oblation offered to the Rudras he wins the sky, the mid region that lies between heaven and earth Through the evening oblation offered to the Ādityas and the Viśve-devas he wins the heavenly world

PART THREE

[illegible]

creatures according to the nature of their action The meditation on the sun, through successive steps leads to the Highest Good One should meditate on the sun as the honey, heaven as the cross beam from which the bee hive hangs, the mid region as the hive, the particles of water vapour as the eggs, the red rays seen at sunrise as the eastern honey-cells, the verses of the Rig-Veda employed in the sacrifice as the

bees the rites laid down in the Rig Veda as the flower and the water of the sacrificial libation as the nectar of the flower This meditation yields to the worshipper an appropriate result. The second chapter speaks of the southern rays of the sun and describes the verses of the Yajur Veda as the bees The third and fourth chapters refer respectively to the western rays and the northern rays and to the Sama Veda and the Atharva Veda The topic continues in the fifth chapter Chapters six to ten describe the meditations on the various deities who enjoy the honey and state further that he who meditates on these sacrifices enjoys his rewards for certain limited periods of time in different worlds in the company of the deities and at last reaches Brahman The eleventh chapter speaks of Brahmaloka the final destination of the devotee who knows the Honey doctrine and ends with the warning that this profound knowledge should be imparted only to an eldest son or worthy disciple

The Knowledge of Brahman which leads to the most excellent result is very subtle therefore various symbols are suggested for its meditation The Gayatri described in chapter twelve is one of these symbols It denotes both the Gayatri metre used in the Vedas and the Gayatri mantra the most sacred of the Vedic hymns The same Brahman which is meditated upon through the Gayatri may also be contemplated as the akaśa or luminous space in the heart The thirteenth chapter speaks of the various deities who control the door to the heart When one meditates on them one obtains easy access to the Lord dwelling in the heart. The chapter ends with the statement that Brahman which dwells in Its own glory high above heaven is to be meditated upon as the radiance in the heart

The fourteenth chapter expounds the well known Śandilya doctrine which shows how to meditate on Saguna Brahman without a physical symbol His various attributes are vividly described and the devotee is asked to meditate upon Him as the Self within the heart The knower first attains Brahmaloka and afterwards complete Liberation without returning to earth The fifteenth chapter describes the meditation by which one obtains a son who is versed in the Vedas and long lived The sixteenth chapter lays down the meditation whereby one can enjoy a long life free from ailments The seventeenth chapter compares life with a sacrifice For instance according to the first verse the initiatory rites in the Soma sacrifice require on the part of the sacrificer several acts of penance The various afflictions of life may be meditated upon as such penances The eighteenth chapter asks the student to meditate on Brahman through the symbols of the mind and the ākaśa The presence of Brahman is felt in the mind that is to say the heart The akaśa is all pervading Both are subtle Therefore they can be regarded as suitable symbols of Brahman The nineteenth chapter describes the meditation

on Brahman through the symbol of the sun. Brahman is the Creator and Destroyer of the universe. Prior to the creation or manifestation of names and forms, Brahman alone exists; at the end of a cycle all names and forms disappear in Brahman. From the relative standpoint the existence and non-existence of an object depend upon the sun In the absence of the sun nothing is seen to exist. When the sun shines all objects are seen to exist. It is said in common parlance that in the absence of the king, the capital is as good as non-existent. Therefore the sun is a suitable symbol of Brahman.

PART FOUR

The first four chapters of the fourth part, through the story of [illegible]

[illegible] that respect for the teacher and gifts to the teacher are necessary for receiving instruction. Raikva, being pleased with the gifts of King Jānaśruti, teaches him that vāyu (air) should be meditated upon as the great swallower, because when the sun and the moon set, and fire goes out, and when water dries up, all are swallowed as it were by air. Likewise, the prāna should be meditated upon as the great swallower, because in deep sleep the organs of speech, sight, and hearing, and also the mind, are swallowed as it were by the prāna These ten—vāyu, the eater, together with the sun, the moon, air and water, which are its food, and the prāna, the eater, together with the organ of speech the eye the [illegible]

[illegible] This is done through the charming story of Satyakāma The story emphasizes faith and austerity as effective disciplines for meditation, and also the fact that religious instruction becomes fruitful when it is received from a qualified teacher, and not otherwise Satyakāma lives in a forest for a long time, tending his teacher's cows. When he is returning to the teacher's ho[illegible]

fire, a sw[illegible]

north, ar[illegible] of Brahman and constitute the f[illegible]

foot. The f[illegible]

the ocea[illegible]

The swa[illegible]

[illegible]

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PART FOUR

The first four chapters of the fourth part, through the story of Janaśruti and Raikva, describe vāyu and the prāna as symbols of Hiranyagarbha, or Prajāpati—vayu from the standpoint of the gods, and the prana from the standpoint of the individual body The story also implies that respect for the teacher and gifts to the teacher are necessary for receiving instruction Raikva, being pleased with the gifts of King Janaśruti, teaches him that vayu (air) should be meditated upon as the great swallower, because when the sun and the moon set, and fire goes out, and when water dries up, all are swallowed as it were by air Likewise, the prāna should be meditated upon as the great swallower, because in deep sleep the organs of speech, sight, and hearing and also the mind, are swallowed as it were by the prāna These ten—vāyu, the eater, together with the sun, the moon, air and water, which are its food, and the prāna, the eater, together with the organ of speech, the eye, the ear, and the mind, which are its food—constitute Virat, *or the visible* universe, which is the tangible form of Prajāpati

Chapters four to nine describe the universe as divided into sixteen

that religious instruction becomes fruitful when *it is* received from a qualified teacher, and not otherwise Satyakama lives in a forest for a long time tending his teacher s cows When he is

asked to regard the whole universe consisting of sixteen parts as the visible Brahman When he returns to the teacher's house, his face shining like that of a knower of Brahman, the teacher gives him the same instruction, because spiritual instruction in order to be fruitful must be received from a teacher

The next section, comprising chapters ten to fifteen, teaches, through the story of Upakośala, about Brahman as the cause, the same teaching is also given through various other forms Satyakāma, the teacher of Upakośala, goes away without instructing his pupil But the latter is taught by the sacrificial fires First he is told that the prāna, on which a person's life depends, is Brahman Next he is told that the ākāsa (kha) and joy (ka) are also symbols of Brahman But in order to avoid confusion with the physical ākāśa, the akāśa in the text is qualified by joy and denotes the akaśa or luminous space in the heart Likewise, to avoid confusion with pleasures derived from contact with physical objects, the joy is qualified by the akāśa, and denotes the joy which one experiences while meditating on the luminous space in the heart The akāśa and joy qualify each other Then the three fires which constitute the whole sacrificial fire instruct Upakośala separately The Household Fire teaches him that the earth, fire, food, and the sun are forms of Brahman He is also told that the person seen in the solar orb is a symbol of Brahman The Southern Fire teaches him that water the quarters, the stars and the moon are forms of Brahman, and also that the person seen in the moon is Its symbol The Eastern Fire teaches him that the prāna, the akaśa, heaven, and lightning are forms of Brahman, and also that the person seen in lightning is Its symbol The teacher, on returning home, says to Upakośala that the fires have taught him only parts of Brahman, and that he will teach him the whole of Brahman He says to the disciple that the person seen in the eye, described as the seer of seeing is Brahman, or the Self He also teaches him three secret names of Brahman Finally the disciple is taught about the Northern Path followed after death by the knower of Saguna Brahman who attains Brahmaloka and does not return to earth for rebirth

The sixteenth and seventeenth chapters describe certain technicalities of the sacrifice, especially the duty of the Brahmā, the chief of the four priests who conduct a sacrifice

PART FIVE

The fifth part describes the different paths followed by souls after death Some follow the Northern Path, leading to Brahmaloka, some the Southern Path, leading to the world of the Manes, and some, who neither practise meditation nor perform ritualistic worship, suffer miseries in subhuman bodies The purpose of all this is to stimulate in

the mind of the aspirant the spirit of detachment from the world, without which Liberation is impossible The first chapter describes the supremacy of the prana, or vital breath, over the various sense-organs Hiranyagarbha is the controlling deity of the prāna. The body can live if all the sense organs depart from it, one by one, but it dies when the prana gives it up Therefore the prāna should be meditated upon as the lord of the organs The second chapter describes a special rite called the mantha, by means of which one attains greatness

Chapters three to nine describe, through the story of Śvetaketu and Pravahana, the doctrine of the Five Fires Pravāhana, a kshatriya king, is the teacher, and Śvetaketu, a brāhmin, the pupil Heretofore the knowledge of the Five Fires had been confined to the kshatriya kings Between death and rebirth the soul passes through five stages, each of which is designated as a sacrifice with its appropriate fire, fuel, smoke, flame, embers, sparks, and oblation In the fifth oblation the soul assumes a human body The cremation of the body after death is also called a sacrifice The tenth chapter speaks of the various paths followed by souls after death The knower of the doctrine of the Five Fires, the vanaprasthins, and the brahmacharins follow the Northern Path, also called the Devayāna, or Way of the Gods This is a luminous path that leads to Brahmaloka After the end of the cycle, some of the dwellers in Brahmaloka [illegible]
of [illegible]
Pit [illegible]
lea [illegible]
rest [illegible] good deeds, they return to earth Those whose conduct here on earth, before death, has been good, assume human bodies, and those whose conduct has been evil assume lower bodies But those unfortunate souls who do not follow either of the two paths are born as insignificant creatures, such as flies and mosquitoes

Chapters eleven to eighteen describe Vaiśvānara, or the Universal Self King Aśvapati is the teacher, and his pupils are all brahmins He teaches that heaven is the head of the *Vaisvanara Self*, the sun His eye, the air His prana, the akāśa His trunk, water His bladder, and the earth His feet.

Chapters nineteen to twenty four *tell us* that the knower of the Vaiśvānara Self [illegible]
rituals [illegible]
rifice w [illegible] performed by a man endowed with the knowledge of the Vaiśvanara Self

PART SIX

The sixth part explains the non-duality of the Self—"Tattvamasi" or

"That thou art"—through the story of Śvetaketu and his father Uddālaka. Uddālaka in the first chapter gives the illustrations of clay, gold, and iron, and their products, to show that there is no essential difference between cause and effect Names and forms, which differentiate the one from the other, are superimposed to serve a practical purpose in the phenomenal life The cause alone is present in its effect, as with the clay and the jar By knowledge of the cause, the nature of the effect is known The second and third chapters deal with the creation Prior to the manifestation of names and forms, this visible universe existed as Sat, Pure Being or Brahman This Sat is the cause of all The effect, being a modification, is differentiated from the cause by the illusory name and form, if one knows Sat one knows the universe In the process of creation, Sat projected from Itself, by Its own inscrutable power called māyā, the three elements fire, water, and earth After making them gross through a particular method of combination, Pure Being entered into them as the living self like the reflection of the sun entering into water or a mirror The fourth chapter shows how the three elements are present in fire, the sun, the moon, and all created objects Therefore objects, when properly understood disappear as such and there remains nothing but the three elements which, in their turn are the same as Sat As all things are only modifications of Pure Being, the Knowledge of Pure Being makes them all known Thus by the knowledge of One all things become known The fifth and sixth chapters state that the subtlest parts of fire (eaten in the form of fat), water, and food (which is the same as earth), develop into speech the prana, and the mind respectively The mind, being a product of food is material in nature That the mind consists of food is explained by the illustration of a man who on abstaining from food gradually loses his power of thinking which, however, is again restored when he begins to eat

In the eighth chapter Uddalaka teaches Śvetaketu the nature of deep sleep, hunger thirst and death Deep sleep is characterized by the cessation of mental activities In this state the individual soul, detached from the body and senses, becomes united with Sat and enjoys bliss But this is not the state of Liberation, because in deep sleep there remains a thin veil of ignorance The character of a man awakened from deep sleep does not change as does that of a person after the attainment of Liberation Through the explanation of hunger the father says that the body is an offshoot of food, food of water, water of fire, and fire of Sat Therefore all creatures, movable and immovable, have their root in Sat, they reside in Sat, and in the end they merge in Sat Likewise, from water as an offshoot, fire is inferred as the root, and from fire as an offshoot, Sat is inferred as the root At the time of death, the speech of a person merges in his mind, his mind in the prana, the prana in heat (fire), and

the heat in Sat, or Pure Being This Pure Being is the Essence, the Self, and the individual soul is the same as Pure Being

The ninth chapter explains, by the illustration of honey, how the individual self, ignorant of its identity with the Supreme Self, may become one with Pure Being in deep sleep or at the time of death and yet not attain Liberation Such an individual self comes back to the phenomenal world If all creatures have come from Pure Being, why are they not aware of this fact? This is explained in the tenth chapter by the illustration of the river and the sea The eleventh chapter teaches that the living self does not die with the death of the body the body alone disintegrates, but the soul is reborn to reap the result of its past action Svetaketu's next problem is how the vast gross universe can be produced from Pure Being, which is extremely subtle and also nameless and formless His father speaks to him of the subtle essence which lies inside the tiny seed of a banyan tree This essence is the cause of the [illegible] tion of a lump of salt dissolved in water The lump, after it is dissolved, is not perceived by the eye but can be tasted through the tongue Likewise, though one does not perceive the presence of Pure Being in the body by means of the sense-organs, nevertheless one can be aware of it by other means The fourteenth chapter describes the means of perceiving Pure Being An illumined teacher shows the way, and the student endowed with discrimination attains Knowledge Does the student attain Liberation in this very body, or after death? In answer, the fifteenth chapter states that though the manner of dying of the ignorant and the illumined person is the same, yet the former returns to this world while the latter obtains Liberation Why this is so is explained in the sixteenth chapter by the illustration of the heated axe held both by a guilty and by an innocent person in a case of theft [illegible] his self with Pure Being, on approaching Pure Being after death, is not repelled by It and sent back to a new existence whereas he who does not know the truth is sent back into new rounds of birth and death

PART SEVEN

The seventh part, through a dialogue between Narada and Sanatkumāra, explains the various phenomenal objects Their cause, Pure Being, was discussed in the preceding part, but not the objects them-

selves If the latter remain unexplained one may think that one's knowledge is not complete It is further shown that though the knowledge of phenomenal entities produces a relatively good result, Self-Knowledge alone brings about the Highest Good In the first chapter, Narada, the disciple, enumerates all the various forms of knowledge he has mastered, but states that he does not know the Self He is eager to learn Self Knowledge from Sanatkumāra, who tells him that all that he, the disciple, has learnt is mere words or names Such knowledge brings about only a limited result Chapters two to fifteen describe various entities, such as speech, mind, will, etc., and Nārada is asked to meditate on them as symbols of Brahman In the sixteenth chapter, Nārada expresses the desire to learn the True, which transcends all phenomena and is infinite Sanatkumāra teaches that truth depends upon understanding (VII xvii), understanding upon reflection (VII xviii), reflection upon faith (VII xix), faith upon single mindedness (VII xx), single mindedness upon concentration (VII xxi), and concentration upon bliss (VII xxii) The twenty third chapter declares that the Infinite is bliss The twenty fourth chapter differentiates the Infinite from the finite All experiences in the dual world are finite and mortal The non dual alone—where one sees nothing else, hears nothing else and understands nothing else—is the Infinite The Infinite, the twenty fifth chapter teaches, is above, below, before, behind, and everywhere He who knows It, knows the Self, becomes a self ruler, and wields unlimited freedom in all the worlds Others live in perishable worlds like slaves The twenty-sixth chapter extols the Knowledge of the Self and suggests the discipline for its attainment

PART EIGHT

The eighth part forms, as it were, a supplement to the two preceding parts The sixth and seventh parts have taught that Brahman is non dual and free from time, space, and attributes But this concept is too abstruse for ordinary minds, who believe that any entity, to be real, must exist in time and space and be endowed with attributes For the benefit of such people, the present chapter teaches that Brahman dwells in the heart as the luminous ākāśa (space) and is endowed with a number of attributes Secondly, it lays down certain disciplines for attaining the Knowledge of Brahman Thirdly, it describes by gradual stages the realization of Brahman, which otherwise is too difficult for a person to attain while he dwells in the physical body

The first chapter describes Brahman as the ākāśa in the heart, which is identical with the great ākāśa, a symbol of Brahman, which latter contains heaven and earth, sun and moon, and all phenomenal objects. Brahman, though dwelling in the body, is not affected by such charac

teristics of the body as old age, disease, and death Speaking of Its attributes, the Upanishad says that Its desires come true, Its thoughts come true, etc True freedom is experienced only by those who depart from this world with the Knowledge of Brahman

The second chapter states that all desires come true for the knower of [illegible] er he desires [illegible] h The third [illegible] the Self, an ignorant person does not find them because he seeks them in the external [illegible]

epithets of Brahman is satyam, or true The fourth chapter speaks of Brahman as a dam which keeps all the different worlds within their proper limits, it also speaks of continence as the principal discipline for Its realization The fifth chapter extols the virtue of continence The sixth chapter explains that the soul of a person who has practised continence and other spiritual disciplines, and who meditates on the akāśa in the heart, goes out, at the time of death, through the crown of the head and attains to Brahmaloka, and also that this does not happen to a mere ritualist The heaven gained by the ritualist is quickly lost when the fruit of h [illegible]

In [illegible]
th [illegible] deep sleep We read in the seventh and eighth chapters that both the gods and the de[illegible]
statement m[illegible]
free from ol[illegible]
that throug[illegible]
They deput[illegible]

[illegible] looking into the eye of another is the Self, and that this is also true of the image seen in water or a mirror What the teacher means is that the Self dwells in all as the seer of seeing, but the disciples, on account of their limited understanding, regard the Self as a shadow and identify It with the body This misconception arises if one analyses, for the purpose of Self Knowledge [illegible]

regarding the body as the Self He returns to Prajāpati for further explanation and is asked to practise additional disciplines In the tenth chapter Prajāpati says to Indra that he who functions in dreams is the Self But this solution does not satisfy the disciple, for he finds that though the dream self is free from many of the limitations of the waking state experienced by the physical body (regarded as the true Self by the atheistic demons), yet it too is a victim of suffering in various forms. When he presents his difficulties to the teacher, the latter asks him to practise further spiritual disciplines. In the eleventh chapter, Prajāpati teaches that a man in dreamless sleep experiences his true Self But Indra faces a new difficulty Though in deep sleep one does not feel any of the limitations of the waking and dream states, yet one then remains totally unconscious In the absence of any object to be experienced in that state, there cannot be any subject who is the experiencer So Indra thinks that dreamless sleep represents a state of utter annihilation Prajapati realizes that there still remain in Indra's heart some impurities on account of which he cannot perceive the truth, though instructed again and again, so he asks the disciple to practise more spiritual disciplines

In the twelfth chapter Prajāpati teaches Indra that the Self is incorporeal As long as It is identified with the body It appears to be mortal The embodied self experiences pleasure and pain But the incorporeal Self is free from the experience of all the pairs of opposites There are three kinds of body used by the Self as Its instruments in the phenomenal world During the waking state It uses the gross body to experience gross physical objects During the dream state It uses the dream body to experience subtle objects During deep sleep It uses the causal body to experience the absence of the subject-object relationship In reality the Self is unattached Thus the knower of the Self moves through the three states as the non attached witness of their experiences He is totally free from identification with any sort of body—gross, subtle or causal He remains as the seer of seeing, the hearer of hearing, the thinker of thinking The thirteenth chapter contains a mantra for meditation and repetition, the fourteenth chapter, a prayer for eternal life The fifteenth chapter teaches that he who has discharged his duties relating to the four stages of life reaches Brahmaloka after death and dwells there for the whole cycle, without coming back to earth It further teaches that those who go to Brahmaloka as a result of worshipping the Lord never come back, by the grace of the Lord, they attain Liberation directly from Brahmaloka

S N

ŚRI ŚANKARĀCHĀRYA'S INTRODUCTION

OM. SALUTATION to the Supreme Self.

The Chhāndogya Upanishad, consisting of eight chapters, commences with the words: "The syllable Om." We begin this short treatise,[1] *containing a simple explanation of the book, for the sake of those who wish to know, in brief, the import [of the teachings of the Upanishad].*

The relationship between the section [of the Vedas] dealing with work (karma) and the Upanishad is thus[2]

When work is performed together with a knowledge of such deities as the prāna (vital breath) and agni (fire), it enables the agent to attain Brahman (i e. Saguna Brahman) by following the path associated with fire, light, etc.[3] *But [devoid of such knowledge] the agent ...*

[illegible]

...[5]

Through neither of the paths [i e those leading to Saguna Brahman and to the plane of the Moon], however, does one attain the supreme objective of human life[6] *Ther...*

confine ...

indepen...

begins its teachings

Outside the Knowledge of the non-dual Self the comple...

Highest Good is ...

think differently fr...

Self] have others ...

possessor of the co...

[1] i e. the introductory chapter

[2] The Upanishad forms the concluding part of the Brāhmana section of the Vedas which treats mainly of sacrifices and other for...

[illegible]

[3] ... VIII 24

[4] See *B G* VIII 25

[5] References to birth as mosquitoes, gnats, and other insects. See *Br Up* VI ii 16

[6] i e realization of one's identity with Brahman

as a thief, catching hold of a heated axe,[7] *becomes burnt and bound, so likewise a person who asserts his faith in the unreal objects of the world of duality becomes a victim of the afflictions of the world. Again, as a person who is not a thief, catching hold of a heated axe, is neither bound nor burnt, so likewise the man who asserts the reality of the non-dual Self becomes free from the afflictions of the world and attains Liberation*

Therefore the Knowledge of the non-dual Self is incompatible with work For it is unreasonable to think of any other knowledge which will refute the Knowledge denoted by such passages as "Being (Sat) alone, one only without a second" (VI ii 1.) and "The Self is, indeed, all this" (VII xxv 2)—the Knowledge that destroys all distinctions between action, doer, and result

[illegible] *from the injunction to* [illegible]

[illegible] *their inherent nature, are conscious of the notion of the doer of work and the enjoyer of its fruit and as a consequence are tainted by attachment to and aversion for the result of work [and not for those who have realized Non-duality]*

Objection *It may be contended that as long as work has been prescribed for those who have comprehended the meaning of the Vedas in their entirety, the person who has attained to the Knowledge of Non-duality should also engage in action*

Reply *No, he should not The realization of the import of such passages as "Being alone, one only without a second" and "The Self is, indeed, all this" destroys the notion of the doer and fruit of action, which is natural for the ignorant, who are entitled to action Hence action is enjoined only upon those who are stained with ignorance etc , and not upon those who are endowed with the Knowledge of Non-duality Therefore it will be stated "All those [who practise these dharmas] attain to the worlds of the virtuous But one who is established in Brahman obtains Immortality" (II xxiii 1)*

The section which describes the Knowledge of Non duality deals with meditations (upāsanā) which are means to the enjoyment [of happiness in the various heavenly worlds], it also deals with such meditations as are indicated by the passage "He who consists of the mind, whose body is subtle, whose form is light" (III. xiv 2), the result of which is very near to Liberation[8] *and whose object is Saguna Brahman, a slight modification [created by avidyā] of the attributeless Brahman, furthermore, it describes those meditations which are related to the accessories of rituals and which bring about exalted results, for they*[9] *are similar*

[7] The passage refers to the ancient custom of a thief's being asked to prove his innocence by holding in his hand a red hot axe If he remained unburnt he was declared innocent

[8] The knowledge of Saguna Brahman leads to the realization of the attributeless Brahman

[9] i e the Knowledge of Non-duality and the meditations described in the text

... they are states of
so also are the

ledge of Non-

away with the

te
th

the mind to meditation Therefore the Upanis...
the [kind of] meditation which forms a part of ritualistic action.

[19] By suppressing rajas and tamas. For a discussion of the gunas, see *The Upanishads* Vol I, p 56

INVOCATION

Om May the different limbs of my body, my tongue, prāna, eyes, ears, and my strength, and also all the other sense-organs, be nourished' All, indeed, is Brahman, as is declared in the Upanishads May I never deny Brahman' May Brahman never deny me' May there never be denial on the part of Brahman' May there never be denial on my part' May all the virtues described in the Upanishads belong to me, who am devoted to Ātman' Yea, may they all belong to me'

Om Peace' Peace' Peace'

MAY THERE ON MY PART That is to say, may an eternal relationship be established between Brahman and the pupil

PART ONE

CHAPTER I

MEDITATION ON OM

[illegible]

OM The syllable *Om* is uttered at the beginning and the end of a hymn The same Om is a symbol and the dearest name of the Supreme Self The text describes its symbolic nature The seeker is asked to use Om as a support for meditation

UDGITHA A hymn of the Sama Veda. A part of the ritualistic worship laid down in the Sāma Veda, this hymn is sung at the time of a sacrifice Om, again, is a part of the Udgitha hymn

[illegible]

describes meditation as an auxiliary to ritualistic work, and not independent of such work. Later it will discuss (I 1 7–8) the tangible results of meditation.

2

The essence of [all] these beings is the earth, the essence of the earth is water, the essence of water is plants, the essence of plants is a person, the essence of a person is speech, the essence of speech is the Rig-Veda, the essence of the Rig Veda is the Sāma-Veda, the essence of the Sāma-Veda is the Udgitha [which is Om]

ESSENCE ... PERSON Because a person is produced from the seminal fluid, which is the essence of plants

SPEECH The highest faculty of a person

SĀMA VEDA Most of the hymns of the Sāma Veda are taken from the Rig Veda.

"The word *rasa* in the text is explained in different ways—as essence, origin, support, end, cause, and effect. *Rasa* means, originally, the sap of trees That sap may be conceived either as the essence extracted from the tree, or as what gives

vigour and life to a tree. In the former case it might be transferred to the conception of effect, in the latter to that of cause In our sentence it has sometimes the one, sometimes the other, meaning Earth is the support of all beings, water pervades the earth, plants arise from water, man lives by plants, speech is the best part of man, the Rig-Veda the best part of speech, the Sāma Veda the best extract from the Rik, the Udgitha, or the syllable *Om*, the crown of the Sāma-Veda " (*Max Muller*)

3

That Udgitha (Om) is the best of all essences, the supreme, deserving the highest place, the eighth

SUPREME Because it represents the Supreme Self
DESERVING PLACE On account of its being the object of meditation
EIGHTH It is the eighth or last in the series of essences described in verse 2

4

What, then, is the Rik? What is the Sāman? What is the Udgitha? This is to be considered

The reply to the questions raised in the foregoing verse

5

Speech, indeed, is the Rik, the vital breath (prāna) is the Sāman, the syllable Om is the Udgitha Speech and the prāna, or the Rik and the Sāman, form a couple

"Since speech and the prana are the sources of the Riks and the Sāmans, speech is therefore said to be the Rik and the prana to be the Sāman By mentioning speech and the prana as the sources of the Riks and the Sāmans, respectively, all Riks and all Sāmans become included, and by this inclusion of Riks and Sāmans, all actions performed by means of Riks and Sāmans become included, and the inclusion of these covers all desirable ends " (*Śankarāchārya*) Thus *Om* covers all desirable ends

6

And that couple become united in the syllable *Om* When a pair come together they fulfil each other's desire.

COUPLE. Namely, speech and the prāna

BECOME UNITED ETC The fact that Om consists of speech (sounds) and comes to function through the prana makes it the place of union All desires are fulfilled through speech and the prana Thus fulfilment exists in Om

WHEN A PAIR ETC When a man and a woman are united they fulfil each other's desire

Because speech and the prana become united in the syllable *Om*, it is endowed with the power of fulfilling all desires

The priest who sings the Udgitha fulfils all the desires of the sacrificer

7

He who knows this [as stated above] and meditates on the syllable *Om*, the Udgitha, becomes, indeed, a fulfiller of desires

HE Referring to the udgata, the priest who sings the Udgitha hymn from the Sāma Veda in a sacrifice

FULFILLER OF DESIRES That is to say, of the householder for whose welfare the sacrifice is performed

The scriptures say that as a person meditates, so he becomes.

Other virtues of Om are enumerated

8

This syllable Om is used to give assent, for wherever one assents to something one says Om (yes) Now, what is assent is gratification He who knows this and meditates on the syllable *Om*, the Udgitha, becomes, indeed, a gratifier of desires

TO GIVE ASSENT When a person says something to another person, the latter, if he acquiesces in it, indicates his acquiescence by saying simply Om

WHAT GRATIFICATION If ... latter gives his assent by ... source of the latter A pe... the passage means that ... the virtue of gratification.

The syllable Om *is extolled in order to persuade people to meditate on it*

9

B...

the [hotri] priest recites [the hymn], he says Om When the [udgatri] priest sings [the Sāman], he says Om. All this is done for the glory of the Imperishable [Ātman] by the greatness of that syllable and by its essence

THREEFOLD KNOWLEDGE That is to say, the sacrifices prescribed in the three Vedas, namely, the Rig-Veda, the Sāma-Veda, and the Yajur Veda The reference is to the Soma sacrifice

IMPERISHABLE The word *akshara* in the text denotes here the Imperishable Ātman, of which the most effective symbol is Om

ESSENCE That is to say, the oblations made with corn, barley, etc

"These are allusions to sacrificial technicalities, all intended to show the importance of the syllable *Om*, partly as a mere word used at the sacrifices, partly as the mysterious name of the Highest Self As every priest at the Soma sacrifice, in which three classes of priests are always engaged, has to begin his part of the ceremonial with Om, therefore the whole sacrifice is said to be dependent on the syllable *Om*, and to be for the glory of that syllable, as an emblem of the Highest Self, a knowledge of whom is the indirect result of all sacrifices The greatness of Om is explained by the vital breaths of the priest, the sacrificer, and his wife, its essence by rice, corn etc, which constitute the oblations Why breath and food are due to the syllable *Om* is explained by the sacrifice, which is dependent upon that syllable, ascending to the sun, the sun sending rain, rain producing food, and food producing breath and life" (*Max Muller*)

A doubt is resolved

10

[It may be contended] that he who knows this [true meaning of the syllable *Om*] and he who does not, perform the same sacrifice [and therefore must reap the same fruit] But [this is not so] [The results of] knowledge and ignorance are different Work that is done with knowledge, faith, and the Upanishad (i e meditation on the deities) produces the more powerful fruit

This is, verily, the [detailed] explanation of the syllable *Om*

MUST REAP ETC Because the same action is performed in both cases "He who knows the quality of the haritaki fruit and he who does not, are purged alike if they take it" (*Śankarāchārya*)

KNOWLEDGE . . . DIFFERENT Rituals without meditation produce quite different results from rituals performed with meditation If a jeweller and a mere fool each sells a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter

He who simply pronounces the syllable *Om* as a part of his recitation at a sacrifice, and he who knows the real meaning of that syllable, both may perform the same sacrifice, but the sacrifice performed by the latter is the more powerful, because knowledge is better than ignorance One must perform rituals with knowledge arising from meditation on the deity, and not mechanically

Here ends Chapter One
of Part One of the
Chhāndogya Upanishad

CHAPTER II

MEDITATION ON OM AS THE PRĀNA

WHEN THE GODS and the demons, both offspring of Prajapati fought with each other, the gods took hold of the Udgitha, thinking that with this they would vanquish the demons

GODS AND DEMONS The Sanskrit word in the text for god is devah, derived from a root meaning *to illumine* The gods stand for such functions of the sense-organs as are illumined by the scriptural precepts The demons, or asuras as opposed to the gods, stand for such functions of the sense-organs as take delight in all sensuous activities, they are of the nature of darkness

OFFSPRING Here denotes the sense-organs

PRAJĀPATI The word usually refers to a virtuous person who, as a result of extremely meritorious action performed in the preceding cycle, has attained in the present cycle the exalted position of Prajapati, or the Lord of creation In the present verse the word signifies man in general entitled to perform ritualistic work and pursue knowledge

FOUGHT The aim of the fight was to snatch away the wealth belonging to the opposite side The sense organs guided by evil inclinations try to suppress the functions of the sense-organs guided by the teachings of the scriptures and *vice versa*

TOOK HOLD OF With a view to obtaining their own victory and the defeat of the demons

UDGITHA The word refers to the Jyoushtoma and other Soma-sacrifices which are performed by the *udgātri* priest with the Udgitha hymns

The text refers to the perpetual fight going on inside every man between his good and evil desires, the one trying to subdue the other This fight is described through a story, with a view to explaining the nature of righteousness and unrighteousness, and emphasizing the purity of the prāna or vital breath A similar story is given in *Br Up* I iii

2

They (i e the gods) meditated on the Udgitha (Om) as the prāna, which functions through the nose But the demons pierced it (i e the

prana) with evil Therfore with it (i.e. the breath) one smells both what is pleasant smelling and what is foul-smelling For the breath is pierced by evil

[illegible]

a victim of evil

3

Then they meditated on the Udgitha as speech But the demons pierced it with evil Therefore one speaks both truth and falsehood For speech is pierced by evil

4

Then they meditated on the Udgitha as the eye But the demons pierced it with evil Therefore one sees both what is sightly and what is unsightly For the eye is pierced by evil

5

Then they meditated on the Udgitha as the ear But the demons pierced it with evil Therefore one hears both what is worth hearing and what is not worth hearing For the ear is pierced by evil

6

Then they meditated on the Udgitha as the mind But the demons pierced it with evil Therefore one thinks both proper and improper thoughts For the mind is pierced by evil

Though the other sense-organs namely, the tongue and the skin, are not mentioned it is to be assumed that the gods used them, too, for the purpose of meditation on the Udgitha They, too, were pierced by evil.

The purity of the vital breath, which is located in the cavity of the mouth and which sustains life, is shown

7

Then they meditated on the Udgitha as the principal (mukhya) prāna. But as a clod of earth hitting a stone is scattered, even so the demons were destroyed when they hit it

PRINCIPAL PRĀNA The adjective *mukhya* denotes both the principal prana, which sustains life, and also the prāna that is located in the mouth Unlike the sense organs, it is free from attachment and therefore is not subdued by evil Compare *Br Up* I iii 7

8

As a clod of earth is scattered when hitting a stone, thus will he be scattered who wishes evil to one who knows this or who injures him, for he is a solid stone

THUS ETC *Because of the purity of the principal vital breath, on account of* its being unsmitten by evil

He who, through meditation, knows the vital breath becomes one with it

9

With this (i e the principal vital breath) one does not discern what is pleasant smelling and what is foul smelling, for it is unsmitten by evil Whatever a person eats or drinks with it (the principal vital breath) supports the other prānas That is why they depart when, at the time of death, it no longer supports them [by eating and drinking] It opens the mouth at the time of death [as if the dying man wished to eat]

WITH THIS ETC This shows that the vital breath which sustains life is pure, that is to say, free from the evil of attachment

WHATEVER ETC *The nose, ear, and other organs are selfish because they* gather objects for their own sake, but the principal vital breath supports the organs by what it eats and drinks Being the unselfish supporter of others, it is pure

THAT IS WHY ETC That the principal vital breath is the supporter of others is known at the time of death, when the sense-organs no longer function because they do not obtain support from it

IT OPENS ETC Even at the time of death there is a desire for food and drink Thus the dying man opens his mouth as if asking for food

It has been stated that the Udgitha should be meditated upon as the principal prāna The present verse shows that rishis like Angirā, Brihaspati, and Āyāsya meditated on the same prāna and realized their identity with it

10–13

Angirā meditated on the Udgitha as the principal prāna People call it (i.e. the prāna) Angiras, because it is the essence (rasa) of the limbs (anga)

Brihaspati meditated on the Udgitha as the principal prāna People call it (the prana) Brihaspati, because speech is great (brihat) and it is the lord (pati) of speech

Āyasya meditated on the Udgitha as the principal prāna People regard it (the prana) as Āyasya, because it comes (ayate) from the mouth (āsya)

Vaka, the son of Dalbhya, knew it (the prana), he became the udgatri priest of the sacrificers dwelling in the Naimisha forest By singing (the Udgitha) he fulfilled all their desires.

ANGIRĀ ETC Angira, Brihaspati, and Āyasya regarded themselves as one with the prāna Therefore all should regard themselves as one with the prana and meditate on the Udgitha as the prana

14

He who knows this [as described above] and meditates upon the imperishable Udgitha (Om) obtains all his desires by singing [the Udgitha]

So much [for the Udgitha as meditated on] with reference to the body

HE WHO ETC It is not only the seers of olden times whose desires were fulfilled through meditation on the Udgitha such a result is possible even in modern times.

OBTAINS ALL HIS DESIRES The meditation produces two kinds of results visible and invisible The visible result is described in the text The invisible result is the attainment of identity with the prana.

WITH ... BODY The word *adhyātma* in the text means with reference to the body not with reference to the self or soul. Having explained the symbolic meaning of Om as applied to the body and the sense-organs, the Upanishad describes in the next chapter the symbolic meaning of Om with reference to the gods

Here ends Chapter Two
of Part One of the
Chhāndogya Upanishad

CHAPTER III

MEDITATION ON THE UDGITHA AS THE SUN AND THE VYĀNA

NOW [IS DESCRIBED] the meditation on the Udgitha with reference to the gods

One should meditate on the Udgitha as [the sun] who gives warmth When he (the sun) rises he sings [the Udgitha] for [the benefit of] all creatures When he rises he destroys darkness and fear He who knows this becomes the destroyer of darkness and fear

WHEN HE CREATURES When the sun rises he sings the Udgitha so that the creatures may obtain food just as the udgatri priest sings for the food of the sacrificer If the sun did not rise the grain would never ripen

HE FEAR He who knows that the sun is endowed with the properties stated in the text becomes the destroyer of all fears in the shape of birth and death and also of their cause namely darkness in the shape of ignorance

There is no real difference between the sun and the prana

2

This [prana] and that [sun] are the same This is warm and that is warm This they call svara (what goes out) and that pratyasvara (what returns) Therefore one should meditate on the Udgitha as this and that

THIS IS WARM As long as the vital breath animates the body the latter remains warm

SVARA When the vital breath goes out at the time of death it never returns to the corpse

PRATYĀSVARA But the sun after having set comes back again the next day

The prāna and the sun are endowed with similar properties Ultimately they are the same Therefore one should meditate on the Udgitha as the principal prāna and the sun

Another method of meditating upon the Udgitha

3

One should meditate on the Udgitha as the vyāna That which one breathes out is the prāna, and that which one breathes in is the apāna That which is the junction of the prāna and the apāna is the vyāna This vyāna is speech Therefore when one utters speech one stops the prana and the apana

PRĀNA A particular function of the prāna, described as the principal prana in the foregoing verses

VYĀNA IS SPEECH The vyana is the cause of vigorous action Speech is uttered by means of the vyana People neither breathe out nor breathe in when they speak.

4

That which is speech is the R k [illegible] R k [illegible] neither breathes out nor breat[illegible] Therefore when a man sings [illegible] breathes in That which is the Saman is the Udgitha Therefore when a man sings the Udgitha he neither breathes out nor breathes in

A Rik is a Vedic mantra set to fixed melodies The Sâman (i e the Sama Veda) is based upon the Rik (i e the Rig Veda) The Udgitha is a part of the Sâman. Therefore they all are similar, they are sung or uttered by means of the vyâna.

5

And other works also which require strength, such as the kindling of fire by rubbing *running* a race, and stringing a strong bow, are performed without breathing out or breathing in. Therefore one should meditate on the Udgitha as the vyana

RUNNING A RACE *Or the* phrase may mean jumping over a fence

The vyâna is superior to the other functions of the prana. Therefore one should meditate on the Udgitha as the vyana One will thereby obtain a superior result.

6

One should meditate on the letters of the word *Udgitha* (i e. *ut*, *gi*, and

tha) *Ut* is the prāna, for a man rises (uttishthati) by means of the prana. *Gi* is speech, for speeches are called girah *Tha* is food for all this subsists (sthita) on food

A MAN PRANA A man without breath falls down

7

Ut is heaven, *gi* the mid region, and *tha* the earth *Ut* is the sun *gi* the air, and *tha* fire *Ut* is the Sāma Veda, *gi* the Yajur-Veda, and *tha* the Rig-Veda [To him who thus meditates] speech yields milk and milk is speech He who knows this and meditates on the letters of the Udgitha becomes the possessor of food and the eater of food

UT ETC According to Śankarachārya *ut* is heaven because it is high, *gi* is the mid region between heaven and earth because it swallows (*giranāt*), as it were the worlds, and *tha* is the earth because it is the abode (*sthana*) of creatures. *Ut* is the sun because it is high *gi* is the air because it swallows up fire, etc, and *tha* is fire because it is the place of sacrifice *Ut* is the Sama Veda because it is eulogized as heaven *gi* is the Yajur Veda because the gods swallow the oblations offered with the Yajur mantra and *tha* is the Rig-Veda because the Saman resides in the Rik

SPEECH YIELDS MILK The word *milk* here denotes the ability to recite with ease and freedom the Vedic mantras The result of this meditation is the attainment of all that is to be accomplished by the recitation of the Rig Veda etc This is the reward

EATER OF FOOD That is to say endowed with a good appetite

Now is described the meditation by which desires are fulfilled

8

Next follows the fulfilment of prayers One should thus meditate on the object one wishes to obtain through meditation he (i e the udgatri priest) should meditate on the Saman with which he is going to chant the praise

PRAYERS That is to say desires

9

He (the udgātri priest) should meditate on the Rik in which that Sāman occurs, on the rishi to whom it was revealed and on the deity whom he is going to praise

The meaning is that the udgatri priest should not chant the Saman without meditating on the Rik in which it occurs etc

10

He (the udgatri priest) should meditate on the metre in which he is going to chant the praise, he should meditate on the hymn by which he is going to chant the praise.

11

He (the udgātri priest) should meditate on the quarter of space facing which he is going to chant the praise

QUARTER OF SPACE That is to say, the deity which controls that particular quarter or direction

12

Finally, he (the udgātri priest) should meditate on himself, and then [illegible]

ON HIMSELF That is to say, on his name, lineage, caste, stage of life, etc.
CORRECTLY Without any mistake regarding the accent, pronunciation, etc
YEA, ETC The purpose of the repetition is to show reverence for the subject treated of in the chapter

Here ends Chapter Three
of Part One of the
Chhandogya Upanishad

CHAPTER IV

MEDITATION ON OM AS FEARLESSNESS AND IMMORTALITY

THE SYLLABLE *OM*, called the Udgitha, should be meditated upon, for people sing the Udgitha, beginning with Om

Now follows the [detailed] explanation [of this syllable].

2

The gods, afraid of death, entered upon the threefold knowledge They covered themselves with the metrical hymns Because they covered (acchādayan) themselves with the hymns, the hymns are called chhandas

Entered upon etc That is to say, engaged in the performance of the sacrifices prescribed in the Rig Veda, the Sāma-Veda, and the Yajur Veda

They covered etc They thought that through their performance of the Vedic sacrifices they would be freed from death

3

As a fisherman might observe a fish in [shallow] water so death observed the gods in the Rik, the Yajus, and the Saman They too came to know this, rose from the Rik, the Yajus, and the Sāman, and entered the Svara (Om) alone

As ... fish The fisherman knows that he can easily catch the fish in shallow water

So death etc Because work and its result are transitory the gods, after reaping the fruit of the sacrifices, would come under the sway of death

Rik etc. That is to say, the sacrifices laid down in the three Vedas

They too etc Because their hearts were purified by the performance of sacrifices

ROSE ETC They gave up the performance of sacrifices because they realized that the sacrifices would not liberate them from death

ENTERED THE SVARA The word *Svara* means Om The gods meditated on Om

Why Om is called the Svara

4

When a man has mastered the Rig-Veda he loudly utters Om, he does the same when he has mastered the Sāma-Veda and the Yajur Veda The Svara is the syllable [*Om*], it is immortal and fearless The gods, by entering it, became immortal and fearless

LOUDLY UTTERS The word in the verse is *atisvarati* This is why Om is called the Svara

IT FEARLESS Because Om is the symbol of Brahman

BY ENTERING IT That is to say, by meditating upon it

5

He who, knowing this, sings the praise of the syllable [*Om*] enters this same syllable, called the Svara, which is immortal and fearless Having entered it, he becomes immortal as the gods are immortal.

KNOWING THIS That is to say, the properties of immortality and fearlessness inhering in Om.

SINGS THE PRAISE OF That is to say, meditates upon

AS IMMORTAL Both gods and men who meditate on Om enjoy the same immortality There is no distinction of superiority or inferiority in the experience of immortality

Here ends Chapter Four
of Part One of the
Chhāndogya Upanishad

CHAPTER IV

MEDITATION ON OM AS FEARLESSNESS AND IMMORTALITY

THE SYLLABLE *OM*, called the Udgitha, should be meditated upon, for people sing the Udgitha, beginning with Om

Now follows the [detailed] explanation [of this syllable].

2

The gods, afraid of death, entered upon the threefold knowledge They covered themselves with the metrical hymns Because they covered (acchâdayan) themselves with the hymns, the hymns are called chhandas.

ENTERED UPON ETC That is to say, engaged in the performance of the sacrifices prescribed in the Rig-Veda, the Sâma-Veda, and the Yajur-Veda

THEY COVERED ETC They thought that through their performance of the Vedic sacrifices they would be freed from death

3

As a fisherman might observe a fish in [shallow] water, so death observed the gods in the Rik, the Yajus, and the Sâman They too came to know this, rose from the Rik, the Yajus, and the Sâman, and entered the Svara (Om) alone

AS .. FISH The fisherman knows that he can easily catch the fish in shallow water

SO DEATH ETC Because work and its result are transitory, the gods, after reaping the fruit of the sacrifices, would come under the sway of death

RIK ETC That is to say, the sacrifices laid down in the three Vedas

THEY TOO ETC Because their hearts were purified by the performance of sacrifices.

4

MANIFOLD PRĀNA That is to say, the principal prana together with the sense organs. It is the prana alone that functions as the various sense-organs (*Br Up* I v 21)

You sons Kaushitaki asked his son to meditate on the Udgitha in that *manner*

The sun may be regarded as one, if dissociated from its rays Likewise, the vital breath may be regarded as one, if dissociated from the sense-organs The result of such meditation is one son only But one can meditate on the sun together with its rays, as also on the vital breath together with the sense-organs The result of such meditation is many sons.

5

(the udgātri priest), yea he rectifies it

hymns from the Rig Veda

If the udgātri priest knows the oneness of the Udgitha and the Pranava, and if he makes any mistake while singing the Udgitha, as a result of the above-mentioned knowledge he can gather the fruit from the rightly performed work of the hotri priest and thus rectify his own mistake

Here ends Chapter Five
of Part One of the
Chhāndogya Upanishad

CHAPTER V

MEDITATION ON OM AS THE SUN AND THE PRĀNA

NOW, VERILY, *that which is the Udgitha is the* Pranava, that which is the Pranava *is the Udgitha Yonder sun is the Udgitha* It is the *Pranava*, because it moves along uttering Om

PRANAVA The syllable *Om* is called the Pranava in the Rig Veda, and the Udgitha in the Sama Veda

2

Kaushitaki [in olden times] said to his son "I sang the praise of the sun [regarding it as one with its rays], therefore you are my only [son] Meditate [on the rays and the sun as different from each another] and you will have many *sons* "

So much with reference to the gods

3

Now with reference to the body

One should meditate on the Udgitha as the principal prana, for it (i e the prana) moves [in the body] uttering Om

PRINCIPAL PRĀNA It also means as before the vital breath that functions in the mouth They are identical

The principal *or chief vital breath gives its permission* as it were to the *sense-organs to perform their respective tasks by saying Om* just as the sun by *saying* Om appears to give permission to all living beings to move about In a *dying* man, the principal prāna ceases to give its permission therefore the *tongue* and the other organs do not function at the time of death

4

[illegible] "I [illegible] of the [illegible]

Manifold prāna That is to say, the principal prāna together with the sense-organs It is the prana alone that functions as the various sense-organs (*Br Up* I v 21)

You [illegible] sons Kaushitaki asked his son to meditate on the Udgitha in that manner

[illegible] gether with its rays, as also on the vital breath togeth r with the sense-organs The result of such meditation is many sons

5

Now, verily, that which is the Udgitha is the Pranava, that which is the Pranava is the Udgitha He (i e the udgatri priest) who knows this, rectifies from the seat of the hotri priest any mistake committed by him (the udgatri priest), yea he rectifies it

From [illegible] hotri priest That is to say, the place from which the hotri priest gives instruction The real meaning of the passage is "from the duties of the hotri priest rightly performed" The hotri priest offers oblations by reciting hymns from the Rig Veda

If the [illegible] of the [illegible] priest and thus rectify his own mistake

Here ends Chapter Five
of Part One of the
Chhāndogya Upanishad

CHAPTER VI

THE LUMINOUS PERSON IN THE SOLAR ORB

THIS [EARTH] IS the Rik, and fire is the Sāman. This Sāman (i.e. fire) rests on that Rik (i.e. the earth). Therefore the Sāman is sung resting on the Rik. *Sā* is the earth, *ama* is fire, thus they (the earth and fire) are designated as Sāma.

THIS [EARTH] ETC One should meditate on the Rik as the earth, and on the Sāman as fire. In this way the Rik and the Sāman become purified.

SĀMAN RESTS . . . RIK The Rik hymns when sung with proper melody become the hymns of the Sāma-Veda. They are not totally different Likewise fire and the earth are not different, fire rests on the earth

SĀ . . . SĀMA: The earth is denoted by *Sā*, the first half of the word *Sāma*, and fire by *ama*, the second h[illegible] th and fire, [illegible] fire are not [illegible]

The sixth and seventh chapters lay down another method of meditation on the Udgītha for the attainment of all ends

2

The mid-region is the Rik, and the air is the Sāman This Sāman (i.e. the air) rests on that Rik (i.e. the mid-region) Therefore the Sāman is sung, resting on the Rik *Sā* is the mid-region, *ama* is the air, thus they (the mid-region and the air) are designated as Sāma

3

Heaven is the Rik, and the sun is the Sāman This Sāman (i.e. the sun) rests on that Rik (i.e. heaven) Therefore the Sāman is sung, resting on the Rik. *Sā* is heaven, *ama* is the sun, thus they (heaven and the sun) are designated as Sāma.

4

The stars are the Rik, and the moon is the Saman This Saman (i e the moon) rests on that Rik (i e the stars) Therefore the Saman is sung, resting on the Rik *Sā* is the stars *ama* is the moon, thus they (the stars and the moon) are designated as Sama

5

Now the white radiance of the sun is the Rik, and its blue intense darkness is the Saman This Saman (i e the darkness) rests on that Rik (i e the radiance) Therefore the Saman is sung resting on the Rik

DARKNESS Th s darkness is seen by those who can concentrate their sight on the sun

6–7

Sā is the white radiance of the sun, *ama* is its blue intense darkness, thus they (the radiance and the darkness) are designated as Sama

Now the golden person who is seen in the sun, who has a golden beard and golden hair who is golden to the very tips of his nails—his eyes are like a lotus flower red as the rump of a monkey

His name is Ut for he has risen (udita) above all evil He, too, who knows this rises above all evil

GOLDEN PERSON The meaning is that the person is effulgent like gold, the word *golden* should not be taken literally The word *person* signifies the Supreme Self and not any particular creature

SEEN That is to say by those whose sense-organs have been withdrawn from external activ ties and whose minds are controlled through the practice of such spiritual discipl nes as chastity and non attachment

RED AS ETC A lotus may be red blue or white The eyes are compared to the rump of a monkey to emphas ze their red colour

8

The Rik and the Saman are his joints and therefore he [illegible]
And [illegible]

THE RIK [illegible] JOINTS "As the golden person is the Self of all, as he is the lord of

the desires of all the worlds, high and low, it is only reasonable that he should have the Rik and the Sāman, which are the earth and fire, as his joints And since he is named Ut and has the Rik and the Sāman as his joints, he is therefore mystically called the Udgitha" (*Śankarāchārya*)

Here ends Chapter Six
of Part One of the
Chhāndogya Upanishad

CHAPTER VII

THE PERSON IN THE EYE

1

NOW WITH REFERENCE to the body

Speech is the Rik and the prāna is the Sāman This Sāman (the prana) rests on that Rik (speech) Therefore the Sāman is sung, resting on the Rik *Sa* is speech, *ama* is the prāna, thus they (speech and the prāna) are designated as Sama

PRĀNA The word denotes the nose together with the air breathed

THIS SĀMAN RESTS ON THAT RIK Because the nose is placed above the mouth

2

The eye is the Rik and the ātman is the Sāman This Sāman (the ātman) rests on that Rik (the eye) Therefore the Sāman is sung, resting on the Rik *Sa* is the eye, *ama* is the ātman, thus they (the eye and the ātman) are designated as Sama

ĀTMAN That is to say, the shadow-self or the image thrown upon the eye

3

The ear is the Rik and the mind is the Sāman This Sāman (the mind) rests on that Rik (the ear) Therefore the Saman is sung, resting on the Rik *Sā* is the ear, *ama* is the mind, thus they (the ear and the mind) are designated as Sāma

4

Now the white radiance of the eye is the Rik and its blue intense darkness is the Sāman This Saman (darkness) rests on that Rik (radiance) Therefore the Sāman is sung, resting on the Rik *Sā* is the white radiance of the eye, *ama* is its blue intense darkness, thus they (the radiance and the darkness) are designated as Sāma.

The nature of the object of meditation is described

5

Now, the person who is seen in the eye is the Rik, he is the Saman he is the Uktha, he is the Yajus, he is Brahman The form of this person [in the eye] is the same as the form of that person [in the sun] The joints of this person [in the eye] are the same as the joints of that person [in the sun], the name of this one (Ut) is the same as the name of that one.

Seen By the yogis, who have controlled their minds

Uktha A set of hymns to be recited, in contrast to the Sāmans, which are sung

Brahman Here the word means the three Vedas

That person That is to say, the person seen in the sun, who is of a golden colour etc.

Two different persons are not indicated by the present verse and I vi 6. The same Supreme Self is indicated by the two verses from the standpoints of the gods and the body The gist of the passage is that one should meditate on the identity of the Udgitha (Om) the Supreme Self, and the individual self

6

He is the lord of the worlds which spread beneath that (i e the eye) and also of all the wishes of men Therefore all who sing to the vinā sing of him, and from him they obtain wealth

He The person seen in the eye

Vinā A stringed musical instrument

The result of the meditation laid down in the sixth and the seventh chapters is described

7

He who, knowing this (i e the Udgitha) sings the Sāman sings to both Through that (i e the person in the sun) he obtains the world beyond that (i e the sun) and the wishes of the gods

Both That is to say both the person in the sun and the person in the eye They are, in reality, identical

Through that That is to say, through the realization of his identity with the person in the sun

8–9

Likewise, through this (i.e. the person in the eye), he obtains the worlds that spread beneath that (i.e. the eye) and all the wishes of men.

Therefore an udgātri priest who knows this may say [to the sacrificer for whom he acts as priest]: [illegible] wishes through his singing of the Sāman, yea, through his singing of the Sāman.

Here ends Chapter Seven
of Part One of the
Chhāndogya Upanishad.

CHAPTER VIII

THE STORY OF PRAVĀHANA (I)

1

THERE WERE THREE men versed in the Udgitha Śilaka the son of Śalāvat, Chaikitāyana of the line of Dalbhya, and Pravāhana the son of Jivala They said "We are indeed versed in the Udgitha. Let us have a discussion of the Udgitha"

VERSED ETC That is to say, they knew the deeper meaning of the Udgitha or Om

LET US ETC Doubts and mistaken notions are removed and new insight is acquired by means of proper discussion

The syllable *Om* may be meditated upon in various ways The Upanishad, in this chapter, introduces a new method of meditation, resulting in the highest happiness

2

"Let it be so," they said and sat down Then Pravāhana the son of Jivala said "Revered Sirs, you speak first, and I shall listen to what the two brāhmins have to say"

PRAVĀHANA He was a king

WHAT ... SAY The word *vada* in the text means discussion whose purpose is the ascertainment of truth and not just the refutation of the other person's view or the creation of confusion

3

Then Śilaka the son of Śalavat said to Chaikitāyana of the line of Dalbhya "Well, may I question you?"

"Do ask," he said

4-5

"What is the support of the Sāman?"

"Tone (svara)," he replied

"What is the support of tone?"
"The prāna (vital breath)," he replied.
"What is the support of the prāna?"
"Food," he replied
"What is the support of food?"
"Water," he replied
"What is the support of water?"
"Yonder world (heaven)," he replied
"What is the support of yonder world?"
"Let no one carry the Sāman beyond the heavenly world We place the Sāman in the heavenly world, for the Saman is praised as heaven"

... the text denotes essence, origin or support

Food The prāna rests on food
Water Food originates from water
Yonder world Water comes down from heaven

6

Then Śilaka the son of Śalāvat said to Chaikitāyana of the line of Dalbhya 'O Dalbhya your Saman is not firmly established If at this time anyone [who knew the support of the Saman] were to say 'Your head shall fall off,' surely your head would fall off"

Your ... established You have not mentioned the final support of the Sāman

If etc Chaikitāyana's interpretation of the Saman was not complete, but he asserted it to be the complete interpretation Because of this fault, his head would fall off if some knower of the Sāman cursed him, saying that it would

7

"Well then, revered Sir, let me learn it from you," said Chaikitāyana
"Learn it," replied Śilaka.
"What is the support of that world?"
"This world," he replied

We
pra

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VERSED ETC: That is to say, they knew the deeper meaning of the Udgitha, or *Om*.

LET US ETC: Doubts and mistaken notions are removed and new insight is acquired by means of proper discussion.

The syllable *Om* may be meditated upon in various ways. The Upanishad, in this chapter, introduces a new method of meditation, resulting in the highest happiness.

2

"Let it be so," they said and sat down. Then Pravāhana the son of Jivala said: "Revered Sirs, you speak first, and I shall listen to what the two brāhmins have to say."

PRAVĀHANA: *He was a king.*

WHAT ... SAY: The word *vāda* in the text means discussion whose purpose is the ascertainment of truth and not just the refutation of the other person's view or the creation of confusion.

3

Then Śilaka the son of Śalāvat said to Chaikitāyana of the line of Dalbhya: "Well, may I question you?"
"Do ask," he said.

4-5

"What is the support of the Sāman?"
"Tone (svara)," he replied.

CHAPTER IX

THE STORY OF PRAVĀHANA (II)

"WHAT IS THE support of this world?" asked Śilaka

"The ākāśa," said Pravahana "For all these beings are created from the ākāśa and return to the ākāśa The ākāśa is greater than these, therefore the ākāśa is the supreme support"

ĀKĀŚA It is a symbol of the Supreme Self See *Br Su* I 1 22

RETURN At the time of universal dissolution

SUPREME SUPPORT At all times, namely, during creation, preservation, and destruction.

The theory that the ākāśa is the ultimate ground of the universe is regarded as more satisfactory than the view which traces it to sound, breath, food, water, etc

2

This is the Udgītha (Om), the most excellent, this is endless

He who, knowing this, meditates on the Udgītha obtains the most excellent [life] and wins the most excellent worlds

OBTAINS ETC This is the visible gain

WINS ETC This is the invisible gain

3-4

Atidhanvan the son of Śunaka, having taught this [Udgītha] to Udaraśāndilya, said "As long as any of your descendants know this Udgītha, their life shall be the most excellent in this world, and likewise in the other world"

He who thus knows the Udgītha and meditates on it—his life shall be the most excellent in this world, and likewise in the other world, yea, in the other world

THIS WORLD The earth supports heaven by means of sacrifices, offerings, etc.

8

Then said Pravāhana the son of Jivala "O son of Śalāvat, your Sāman (i e this earth) has an end If at this time anyone [who knew the support of the Sāman] were to say 'Your head shall fall off,' surely your head would fall off"

"Well then, let me learn this from you, revered Sir," said Śilaka

"Learn it," said Pravāhana

Here ends Chapter Eight of Part One of the Chhandogya Upanishad

CHAPTER X

THE STORY OF USHASTI (I)

WHEN THE CROPS of the Kurus were destroyed by thunderstorms, Ushasti the son of Chakra, with his child-wife, lived in a deplorable condition in the village of a man who owned an elephant.

THUNDERSTORMS Or the word in the text may mean hailstones

WHO ... ELEPHANT Or the phrase may signify that he was a mahout.

The tenth and eleventh chapters deal with the meditation on the Prastâva, the Udgitha, and the Pratihâra Like the Udgitha, the Prastâva and the Pratihâra are hymns of the Sâma Veda The singer of the Prastava is called the Prastotâ, and that of the Pratihâra, the Pratihartâ

2

He (Ushasti) begged food from the owner of the elephant, who was eating some wretched beans. He (the owner of the elephant) said: "I have nothing but what is set before me"

WHAT IS ETC That is to say, the beans which were left on the plate after he had eaten and were therefore regarded as impure

3

Ushasti said "Give me these"

He gave the beans and said "Here is some water [left over from my drinking]"

Ushasti said "If I drink this, I will then be drinking what has been left by another"

LEFT BY ANOTHER Which was therefore impure

4

The owner of the elephant said. "Were not those beans also left over [and therefore unclean]?"

UDARAŚĀNDILYA A disciple of Śunaka

HE WHO ETC The result of the meditation on the Udgītha in the way described in this verse will accrue even to people of modern times.

Here ends Chapter Nine
of Part One of the
Chhāndogya Upanishad

10–11

In the same manner he addressed the udgātri priest "O udgatri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off"

In the same manner he addressed the pratihārtri priest 'O pratihārtri priest, if without knowing the deity that belongs to the Pratihara, you sing the Pratihara, your head will fall off"

They all stopped [performing their duties] and sat in silence

STOPPED ETC They were ignorant of the deities and therefore afraid of having their heads fall off

Here ends Chapter Ten
of Part One of the
Chhāndogya Upanishad

Ushasti replied "I should not have lived if I had not eaten them, but I can get water wherever I like"

If a man endowed with knowledge and fame falls into a deplorable condition and is forced to eat unclean food to save his life, no demerit touches him. But such an action becomes sinful if it is performed when other means of saving one's life are available.

5

Having himself eaten, Ushasti gave his wife what was left But she, having eaten before, took them (i e. the beans) and put them away

6

Next morning, on awaking, he said "Alas, if I could get even a little to eat, I might earn some money The king over here is going to perform a sacrifice, he would choose me for all the priestly offices"

7

His wife said to him "Here, my husband, are the beans" After eating them, he went to the sacrifice that was about to be performed

8

He saw there the assembled udgātri priests and sat near them in the place where they would sing the hymns He said to the prastotri priest

Udgātri priests The word here includes also the prastotri priest and the pratihārtri priest

Prastotri priest See the note on verse 1

9

"O prastotri priest, if without knowing the deity that belongs to the Prastāva, you sing the Prastāva, your head will fall off"

[illegible] the know [illegible] vels, [illegible] ath. [illegible] ed with such knowledge, then the priests are punished

Merge: At the time of cosmic dissolution
Rise: At the beginning of a cycle

6

Then the udgātri priest approached him and said: "Sir, you said to [illegible]

deity

7

[illegible]

8

[illegible]

that deity?"

9

[illegible]

NOTE There are certain etymological similarities between the names of the portions of the Sāma-Veda ceremonial and of the deities with which they are [illegible] Udgītha, and the Pratihāra hymns of the Sāma-Veda as the prāna, the sun, and food. The result of such meditations is the attainment of identity with those deities.

Here ends Chapter Eleven
of Part One of the
Chhāndogya Upanishad.

CHAPTER XI

THE STORY OF USHASTI (II)

THEN THE SACRIFICER said to him (Ushasti). "I should like to know who you are, revered Sir"

"I am Ushasti the son of Chakra," he replied

2

He (the sacrificer) said "Revered Sir, I looked for you to perform all these priestly offices, but not finding you, Sir, I have chosen others."

Evidently the sacrificer already knew of Ushasti's priestly qualifications

3

"But now, Sir, please take up all the priestly offices"

"So be it," said Ushasti, "but let these [priests], with my permission, sing the hymns of praise You will, however, give me as much wealth as you give them"

"So be it," said the sacrificer

4

Thereupon the prastotri priest approached him and said 'Sir, you said to me 'O prastotri priest, if without knowing the deity that belongs to the Prastâva, you sing the Prastâva, your head will fall off' Which is that deity?"

5

Ushasti said "The prāna [is that deity] For all these beings merge in the prāna alone, and from the prāna alone do they rise This is the deity which belongs to the Prastâva If without knowing him you had chanted the Prastâva after having been cursed by me, your head would have fallen off"

MERGE At the time of cosmic dissolution
RISE At the beginning of a cycle

6

Then the udgātri priest approached him and said "Sir, you said to me 'O udgātri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off' Which is that deity?"

7

[illegible]

8

[illegible] that deity?"

9

[illegible]

TAKE There are certain etymological similarities between the names of the portions of the Sāma Veda ceremonial and of the deities with which they are associated Thus similarities are found between the words *Prastava* and *prana* because both begin with *pra* Āditya is assigned to the Udgitha because the sun is high up (ut) and the word *Udgitha* also begins with *ut* Anna (food) is assigned to the Pratihāra because food is taken (*pratihriyate*) The tenth and eleventh chapters teach that one should meditate on the Prastāva, the Udgitha, and the Pratihāra hymns of the Sāma Veda as the prāna, the sun, and food The result of such meditations is the attainment of identity with those deities.

Here ends Chapter Eleven
of Part One of the
Chhāndogya Upanishad

CHAPTER XII

THE UDGITHA OF THE DOGS

NOW FOLLOWS the Udgitha of the dogs:

One day, Vaka the son of Dalbhya, or as he was also called, Glâva the son of Mitrâ, went forth to study the Vedas

VAKA ETC Here two names are given for one person

WENT FORTH ETC That is to say, went out of the village to a quiet place near a river

The tenth chapter described the deplorable state into which a man can fall for want of food, when he will eat even impure food to save his life In order to avoid such a predicament, the present chapter shows how one can acquire food.

2

A white dog appeared before him Other dogs, gathering around said to him (i e the white dog) "Revered Sir, please sing for us, so that we may obtain food, we are hungry "

One explanation of this anecdote is that a certain deity or a rishi, pleased with Vaka's recitation of the Vedas, appeared before him, together with some other deities or rishis, all assuming the form of dogs Another, allegorical explanation suggests that the principal prâna is here symbolically described as the white dog, and the sense-organs as the other dogs It is under the control of the prâna that the sense-organs obtain their nourishment

3

He (the white dog) said to them "Come to me here tomorrow morning " Vaka the son of Dalbhya, or as he was also called, Glâva the son of Mitrâ, kept watch

4

Just as the priests move along, holding to one another, when they are

about to sing praises with the Vahishpavamāna hymn, so did the dogs move along Then they sat down and uttered [the syllable] *Him*

JUST AS ETC An allusion to a ceremony where the priests have to walk in [illegible]

The meaning of the syllable Him

5

Om Let us eat! Om Let us drink! Om Let the sun, who is the luminous deity (deva), the giver of rain (Varuna), the lord of creatures (Prajapati), bring food here!

[Now a prayer to the sun] O lord of food, bring food here, bring it here Om

The words *deva Varuna*, and *Prajāpati* are used here as epithets of the sun, Āditya He is called the lord of food because food ripens through the sunshine

Here ends Chapter Twelve
of Part One of the
Chhāndogya Upanishad

CHAPTER XIII

THE MYSTICAL MEANING OF THE STOBHA SYLLABLES

THIS EARTH is verily the syllable *hāu*, the air is the syllable *hāi*, the moon is the syllable *atha*, the self is the syllable *iha*, the fire is the syllable *ī*

The "syllables" mentioned in this verse are called stobhas These are "sounds used in the musical recitation of the Sāma hymns, probably to fill out the intervals in the music for which there were no words in the hymns" (Max *Muller*) To ordinary people these syllables are meaningless, but the ṛishi gives their significance in the text *Hau*, *hāi*, *atha*, *iha*, and *ī* should be meditated upon as symbols of the earth, air, the moon, the self, and fire Śankarāchārya in his commentary, shows certain resemblances between the symbols and the objects signified by them

2

The sun is the syllable *ū*, the invocation is the syllable *e*, the Viśve devas are the syllable *au ho-i*, Prajāpati is the syllable *hiṁ*, the prāna is the syllable *svara*, food is the syllable *yā*, Virāt is the syllable *vāk*

3

Indefinable is the thirteenth stobha, namely, the variable syllable *hum*

INDEFINABLE *Refers to the Great Cause, which is naturally indefinable One cannot say whether it is this or that*

VARIABLE *It takes forms according to the requirements of the different sections of the Vedas*

Hum, the symbol of the Great Cause, is indefinable and should be meditated upon as such

The result of the meditation on the stobha syllables:

4

To him who knows this secret knowledge of the Sāmans, speech yields milk, and milk is speech He becomes the possessor of food and the eater of food—he who knows this, yea, he who knows this

See the notes on I iii 7

Here ends Chapter Thirteen
of Part One of the
Chhāndogya Upanishad

CHAPTER I

MEDITATION ON THE FIVEFOLD SĀMAN (I)

OM MEDITATION on the whole of the Sāman is good Whatever is good people say it is Saman, and whatever is not good, people say it is not Sāman

WHATEVER IS NOT SĀMAN It should not be assumed that the meditations on certain portions of the Sāma Veda and the Sama-*sacrifice*, described in the foregoing part, are bad

The first part of the Upanishad laid down meditations upon certain portions of the Sāma Veda The present part of the Upanishad describes the meditation on the whole of the Sāman.

The differentiation of good and bad

2

Thus people say He approached him with Sāman,' that is to say, 'He approached him in a becoming manner' Again they say "He approached him without Sāman," that is to say, 'He approached him in an unbecoming manner'

When a person approaches a king and receives a reward people [illegible]
has approached him [illegible]
receives punishmen[illegible]

Sāman and good are synonymous

3

And they also say [illegible]
good for us, when it is [illegible]
for us" that is to say, [illegible]

The result of meditation on the entire Sāman

4

He who, knowing this, meditates on the Sāman as good—all good qualities will approach him quickly, ay, they will accrue to him

ACCRUE TO HIM That is to say, good qualities will become objects of his experience and enjoyment

Here ends Chapter One
of Part Two of the
Chhāndogya Upanishad

CHAPTER II

MEDITATION ON THE FIVEFOLD SĀMAN (II)

ONE SHOULD meditate on the fivefold Saman as the [five] worlds The syllable *Him* is the earth, the Prastāva fire, the Udgitha the sky, the Pratihara the sun, the Nidhana heaven This is with reference to the ascending order

SYLLABLE *HIM* ETC Sankarāchārya in his commentary shows the analogy between different divisions of the Saman and the symbols by means of which they should be meditated upon.

ASCENDING ORDER That is to say, with reference to the different planes through which the soul of the departed person rises

The Sāma-chant is divided into different parts five and seven The five parts are known as the Him the Prastava, the Udgitha, the Pratihāra, and the Nidhana. The Ādi and the Upadrava are added in the sevenfold division of the Sāma-chant.

2

Now with reference to the descending order

The syllable *Him* is heaven, the Prastava the sun, the Udgitha the sky, the Pratihāra fire, the Nidhana the earth

3

The worlds in the ascending and descending orders belong to him who, knowing this, meditates on the fivefold Sāman as the worlds

BELONG TO HIM That is to say, become the objects of his enjoyment.

The reasons for the identification of each of the Sāmans with certain objects are as follows The earth is said to be the Him because both always come first

The result of meditation on the entire Sāman:

4

He who, knowing this, meditates on the Sāman as good—all good qualities will approach him quickly, ay, they will accrue to him

ACCRUE TO HIM: That is to say, good qualities will become objects of his experience and enjoyment.

Here ends Chapter One
of Part Two of the
Chhāndogya Upanishad.

CHAPTER III

MEDITATION ON THE FIVEFOLD SĀMAN AS RAIN

1

ONE SHOULD meditate on the fivefold Sāman as rain The syllable *Him* is the wind that blows from the east, the Prastāva is the cloud that forms, the Udgītha is what rains, the Pratihāra is the lightning and the thunder

Rain is needed for the preservation of the worlds, hence rain is described after the worlds.

2

The Nidhana is the cessation It rains for him [whenever he desires] and he brings rain for others [even when there is no rain] who, knowing this, meditates on the fivefold Sāman as rain

Here ends Chapter Three
of Part Two of the
Chhāndogya Upanishad

Agni (fire) is the Prastāva because sacrifices are performed (prastuyantē) in the fire The sky, also called gagana, is the Udgītha because both words have the letter *g* in common The sun is the Pratihāra because everyone wishes the sun to come towards him (prati) Heaven is the Nidhana because those who depart from here are placed (nidhiyantē) there

Here ends Chapter Two
of Part Two of the
Chhandogya Upanishad

CHAPTER III

MEDITATION ON THE FIVEFOLD SĀMAN AS RAIN

ONE SHOULD meditate on the fivefold Sāman as rain The syllable *Him* is the wind that blows from the east, the Prastāva is the cloud that forms, the Udgitha is what rains, the Pratihāra is the lightning and the thunder

Rain is needed for the preservation of the worlds, hence rain is described after the worlds.

2

The Nidhana is the cessation It rains for him [whenever he desires] and he brings rain for others [even when there is no rain] who, knowing this, meditates on the fivefold Sāman as rain

Here ends Chapter Three
of Part Two of the
Chhāndogya Upanishad

CHAPTER IV

MEDITATION ON THE FIVEFOLD SĀMAN AS WATER

ONE SHOULD meditate on the fivefold Sāman in all the waters When the clouds gather, that is the syllable *Him*, when it rains, that is the Prastava, [the rivers] which flow to the east, these are the Udgitha, [the rivers] which flow to the west, these are the Pratihara, the ocean is Nidhana

Rain is followed by the production of water, hence the sequence of the chapters

2

He does not die in water and he becomes rich in water who, knowing this, meditates on the fivefold Sāman in all the waters

DOES NOT DIE That is to say, unless he wishes to die as for instance, in the water of the Ganges

Here ends Chapter Four
of Part Two of the
Chhāndogya Upanishad

CHAPTER V

MEDITATION ON THE FIVEFOLD SĀMAN AS THE SEASONS

ONE SHOULD meditate on the fivefold Sāman as the seasons The syllable *Him* is the spring, the Prastāva the summer, the Udgitha the rainy season, the Pratihāra the autumn, the Nidhana the winter

The order of the seasons depends upon the excess or scarcity of water Hence the sequence

2

The seasons belong to him and he becomes rich in seasons who, knowing this meditates on the fivefold Sāman as the seasons

BELONG ETC That is to say, he becomes rich in the objects of enjoyment afforded by the seasons

Here ends Chapter Five
of Part Two of the
Chhāndogya Upanishad

CHAPTER VI

MEDITATION ON THE FIVEFOLD SĀMAN IN ANIMALS

ONE SHOULD meditate on the fivefold Sāman in animals The syllable *Him* is goats, the Prastāva sheep, the Udgītha cows, the Pratihāra horses, the Nidhana man

NIDHANA ETC Because the animals depend upon man

The prosperity of the animals depends upon the right order of the seasons. Hence the sequence

2

Animals belong to him [as objects of enjoyment] and he becomes rich in animals who, knowing this, meditates on the fivefold Sāman in animals

Here ends Chapter Six of Part Two of the Chhāndogya Upanishad

CHAPTER VII

MEDITATION ON THE FIVEFOLD SĀMAN AS THE SENSES

ONE SHOULD meditate on the fivefold Saman, which is the most excellent, as the prānas (senses) The syllable *Him* is smell (i e the nose), the Prastāva speech (the tongue), the Udgitha sight (the eye), the Pratihāra hearing (the ear), the Nidhana the mind These are each greater than the preceding

THESE ARE ETC The nose can smell only what is before it, but the tongue can describe even imperceptible objects Therefore the tongue is greater than the nose The eye can reveal a greater number of objects than speech, therefore it is greater than the tongue The ear is greater than the eye because it hears on all sides. The mind is greater than the ear because it pervades the objects of all the senses and also those which transcend the senses.

2

The most excellent [objects] belong to him, nay, he conquers the most excellent worlds who, knowing this meditates on the fivefold Saman, which is the most excellent, as the senses

Here ends Chapter Seven
of Part Two of the
Chhāndogya Upanishad

CHAPTER VI

MEDITATION ON THE FIVEFOLD SĀMAN IN ANIMALS

ONE SHOULD meditate on the fivefold Sāman in animals. The syllable *Him* is goats, the Prastāva sheep, the Udgītha cows, the Pratihāra horses, the Nidhana man.

NIDHANA ETC: Because the animals depend upon man

The prosperity of the animals depends upon the right order of the seasons. Hence the sequence

2

Animals belong to him [as objects of enjoyment] and he becomes rich in animals who, knowing this, meditates on the fivefold Sāman in animals.

Here ends Chapter Six
of Part Two of the
Chhāndogya Upanishad

CHAPTER IX

MEDITATION ON THE SEVENFOLD SĀMAN AS THE SUN

ONE SHOULD meditate on the sevenfold Sāman as yonder sun. The sun is the Sāman because he is always the same (sama). He is the Sāman because he makes everyone cherish the same thought: "He faces me," "He faces me."

SAME: That is to say, the sun does not undergo increase or decrease.

He is ... ue: The sun is the Sāman because he produces in the minds of all men the idea "He faces me," "He faces me." He is looked upon by all men in the same (sama) way.

2

One should know that all beings depend upon him (i.e. the sun). What he is before his rising is the syllable *Him*. The animals depend upon it (i.e. *Him*). Therefore the animals say "*Him*" [before the sunrise], for they partake of the syllable *Him* of the Sāman (sun).

3

What he (the sun) is just after he has risen, that is the Prastāva. Men depend upon it. Therefore men love praise (prastuti) and eulogy, for they partake of the Prastāva of that Sāman.

CHAPTER VIII

MEDITATION ON THE SEVENFOLD SĀMAN IN SPEECH

1

NOW FOR the sevenfold Sāman

One should meditate on the sevenfold Sāman in speech Whenever there is the syllable *Hum* in speech, that is the syllable *Him*, [likewise] *Pra* is the Prastāva, *Ā* is the Ādi

Sevenfold Sāman See note on II ii 1

In speech That is to say, regarding the Sāman as speech

Hum *Hum*, *Pra*, *Ā*, etc are the musical syllables used in the chanting of the Sāman hymns

Ādi The word means Om, because Om is the beginning of all The word *Ādi* means beginning

2

Ud is the Udgītha, *Pra* the Pratihāra, *Upa* the Upadrava, *Ni* the Nidhana

3

For him speech yields milk which is the milk of speech and he becomes rich in food and the eater of food who knowing this meditates on the sevenfold Sāman in speech

CHAPTER IX

MEDITATION ON THE SEVENFOLD SĀMAN AS THE SUN

ONE SHOULD meditate on the sevenfold Sāman as yonder sun. The sun is the Sāman because he is always the same (sama). He is the Sāman because he makes everyone cherish the same thought: "He faces me," "He faces me."

Same: That is to say, the sun does not undergo increase or decrease.

He is . . . me: The sun is the Sāman because he produces in the minds of all men the idea "He faces me," "He faces me." He is looked upon by all men in the same (sama) way.

2

One should know that all beings depend upon him (i.e. the sun). What he is before his rising is the syllable *Him*. The animals depend upon it (i.e. *Him*). Therefore the animals say "*Him*" [before the sunrise], for they partake of the syllable *Him* of the Sāman (sun).

3

What he (the sun) is just after he has risen, that is the Prastāva. Men depend upon it. Therefore men love praise (prastuti) and eulogy, for they partake of the Prastāva of that Sāman.

CHAPTER VIII

MEDITATION ON THE SEVENFOLD SĀMAN IN SPEECH

NOW FOR the sevenfold Saman

One should meditate on the sevenfold Sāman in speech Whenever there is the syllable *Hum* in speech, that is the syllable *Him*, [likewise] *Pra* is the Prastāva, *Ā* is the Ādi

Sevenfold Sāman See note on II ii 1

In speech That is to say, regarding the Saman as speech

Hum *Hum, Pra, Ā*, etc are the musical syllables used in the chanting of the Saman hymns

Ādi The word means Om, because Om is the beginning of all The word *Ādi means beginning*

2

Ud is the Udgitha, *Pra* the Pratihāra, *Upa* the Upadrava, *Ni* the Nidhana

3

For him speech yields milk, which is the milk of speech, and he becomes rich in food and the eater of food who, knowing this, meditates on the sevenfold Sāman in speech

Here ends Chapter Eight
of Part Two of the
Chhāndogya Upanishad

CHAPTER IX

MEDITATION ON THE SEVENFOLD SĀMAN AS THE SUN

ONE SHOULD meditate on the sevenfold Sāman as yonder sun The sun is the Saman because he is always the same (sama) He is the Sāman because he makes everyone cherish the same thought "He faces me," "He faces me"

Same That is to say, the sun does not undergo increase or decrease
He is [illegible] The sun is the Sāman because he produces in the minds of all men the idea 'He faces me,' 'He faces me" He is looked upon by all men in the same (sama) way

2

One should know that all beings depend upon him (i e. the sun) What he is before his rising is the syllable *Him* The animals depend upon it (i.e. *Him*) Therefore the animals say "*Him*" [before the sunrise] for they partake of the syllable *Him* of the Saman (sun)

3

What he (the sun) is just after he has risen, that is the Prastava Men depend upon it. Therefore men love praise (prastuti) and eulogy, for they partake of the Prastāva of that Saman

4

What he is when the rays go forth, that is the Ādi Birds depend upon it. Therefore birds hold themselves without support in the sky and fly about, for they partake of the Ādi of that Sāman

WHEN . . FORTH Or the word *sangava* in the text may indicate the time when, after the cows have been milked, they are allowed to be with their calves.

ĀDI That is to say, the first, or Om

5

What he is just at midday, that is the Udgitha The devas (gods) are *dependent upon it Therefore they are the best of the offspring of* Prajāpati, for they partake of the Udgitha of that Saman

THE DEVAS ETC The sun is the most brilliant at noon, and the gods, too, are luminous

6

What he is after midday and before afternoon, that is the Pratihara The foetuses depend upon it Therefore they are held in the womb [after being conceived] and do not fall, for they partake of the Pratihāra of the Saman

7

What he is after the afternoon and before sunset, that is the Upadrava *The animals of the forest depend upon it Therefore they run (upadravanti)* to the forest and their caves when they see a man, for they partake of the Upadrava of that Sāman

RUN ETC *They regard the caves as free from danger*

8

What he is just after the sunset, that is the Nidhana The Manes depend upon it Therefore they put them (i e the Manes) down (nidadhati), *for they partake of the Nidhana of that Sāman*

Thus a man meditates on the sevenfold Sāman as the sun

THEY PUT THESE DOWN Referring to the Śrāddha or after-death ceremony, when the cakes for the Manes are placed on the kuśa grass

Here ends Chapter Nine
of Part Two of the
Chhandogya Upanishad

CHAPTER X

MEDITATION ON THE SEVENFOLD SĀMAN THROUGH THE NUMBER OF SYLLABLES

NEXT ONE SHOULD meditate on the sevenfold Sāman which has a uniform number of syllables and which leads beyond death· The word *Hiṅkāra* has three syllables, the word *Prastāva* has three syllables. Hence they are equal (sama).

UNIFORM ... SYLLABLES Or the word *ātmasammita* in the text may mean "equal to the Highest Self"

LEADS ETC Both Self Knowledge and meditation on the Sāman are means to transcend death.

SYLLABLES What is called a syllable is represented in Sanskrit by a letter

2

The word *Ādi* has two syllables, and the word *Pratihāra* has four syllables [If we take] one [syllable] from here (i e from *Pratihāra*) and put it [to *Ādi*], they become equal (sama)

3–4

The word *Udgītha* has three syllables, and the word *Upadrava* has four syllables With three and three syllables they should be equal. One syllable being left out, it becomes trisyllabic. Hence the equality (sama).

The word *Nidhana* has three syllables, therefore it is equal These make twenty-two syllables [of the sevenfold Sāman]

The sevenfold Sāman consists of twenty ... consists of three ... One syllable is lef[t] ... is laid down. Th[e] ... equal (sama)

WHEN FORTH Or the word *sangava* in the text may indicate the time when, after the cows have been milked, they are allowed to be with their calves

ĀDI That is to say, the first, or Om

5

What he is just at midday, that is the Udgitha The devas (gods) are dependent upon it Therefore they are the best of the offspring of Prajāpati, for they partake of the Udgitha of that Saman

THE DEVAS ETC The sun is the most brilliant at noon, and the gods, too are luminous

6

What he is after midday and before afternoon, that is the Pratihara The *foetuses depend upon it Therefore they are held in* the womb [after being conceived] and do not fall, for they partake of the Pratihāra of the Saman

7

What he is after the afternoon and before sunset, that is the Upadrava The animals of the forest depend upon it Therefore they run (upadravanti) to the forest and their caves when they see a man, for they partake of the Upadrava of that Saman

RUN ETC They regard the caves as free from danger

8

What he is just after the sunset, that is the Nidhana The Manes depend upon it Therefore they put them (i e the Manes) down (nidadhati), for they partake of the Nidhana of that Saman

Thus a man meditates on the sevenfold Saman as the sun

THEY PUT THESE DOWN Referring to the Śrāddha or after-death ceremony, when the cakes for the Manes are placed on the kuśa grass

Here ends Chapter Nine
of Part Two of the
Chhandogya Upanishad

CHAPTER XI

MEDITATION ON THE GĀYATRA SĀMAN

THE SYLLABLE *Him* is the mind, the Prastâva speech, the Udgitha sight, the Pratihāra hearing, the Nidhana breath (the prana) This is the Gāyatra Sāman, as interwoven in the [five] prānas

Him ETC The function of the mind comes first, before the functions of the sense-organs. The syllable *Him* is also the first

PRASTĀVA SPEECH Because speech comes next to the mind

UDGITHA SIGHT Because of the importance of the eye

PRATIHĀRA HEARING Because the ears are closed before unpleasant words

NIDHANA BREATH Because all the sense-organs are withdrawn into the prana during sleep

After having explained the secret meaning of the whole Sama Veda ceremonial as it is to be understood through meditation, the Upanishad proceeds to explain the secret meaning of the same ceremonial, giving to each part its proper name in proper succession (Gāyatra, Rathantara, etc) and showing the hidden purport of those names.

2

He who thus knows this Gāyatra Saman interwoven in the prānas preserves his sense-organs intact, reaches the full length of life, lives healthy becomes great in children and cattle, great in fame For him [who meditates on the Gayatra Saman] the injunction is "Be high-minded"

FULL LENGTH OF LIFE That is to say, one hundred years.

Here ends Chapter Eleven
of Part Two of the
Chhāndogya Upanishad

5

With twenty one syllables he reaches the sun, for the sun is the twenty-first from here With the twenty second he conquers what is beyond the sun, that [plane] is blessed and free from grief

FOR THE ETC "There are twelve months, five seasons (counting the whole winter as one), and three worlds They make twenty The sun is the twenty first" (*Śankaracharya*)

FROM HERE That is to say, from this earth

BEYOND THE SUN That is to say, beyond death The sun is death because it measures the world by means of time in the form of day and night

6

He obtains here victory over the sun (death), and to him comes a victory higher than the victory over the sun who, knowing this, meditates on the sevenfold Sāman which has a uniform number of syllables, and which leads beyond death, yea, who meditates upon the [sevenfold] Sāman

Here ends Chapter Ten
of Part Two of the
Chhandogya Upanishad

CHAPTER XI

MEDITATION ON THE GĀYATRA SĀMAN

[illegible]

Him etc The function of the mind comes first, before the functions of the sense-organs The syllable *Him* is also the first.

Prastāva speech Because speech comes next to the mind

Udgītha sight Because of the importance of the eye

Pratihāra hearing Because the ears are closed before unpleasant words

Nidhana breath Because all the sense-organs are withdrawn into the prāna during sleep

After having explained the secret meaning of the whole Sāma Veda ceremonial as it is to be understood through meditation, the Upanishad proceeds to explain the secret meaning of the same ceremonial, giving to each part its proper name in proper succession (Gāyatra, Rathantara, etc) and showing the hidden purport of those names.

2

He who thus knows this Gāyatra Saman interwoven in the prānas [illegible]

Full length of life That is to say, one hundred years

Here ends Chapter Eleven
of Part Two of the
Chhandogya Upanishad

CHAPTER XII

MEDITATION ON THE RATHANTARA SĀMAN

THE RUBBING [of the fire sticks] is the syllable *Him*, the rising of the smoke is the Prastāva, the burning is the Udgitha, the forming of embers is the Pratihara, the going out is the Nidhana This is the Rathantara Sāman as interwoven in fire

The Rathantara Saman is chanted when the fire is being kindled by rubbing one fire stick against another

2

He who thus knows this Rathantara Sāman as interwoven in fire becomes radiant with the light of Brahman and endowed with a good appetite, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not sip water or spit before the fire "

RADIANT BRAHMAN This radiance is produced by good character, study, and the knowledge of the Spirit

Here ends Chapter Twelve of Part Two of the Chhandogya Upanishad

CHAPTER XIII

MEDITATION ON THE VĀMADEVYA SĀMAN

[illegible]

also the Nidhana This is the Vamadevya Sāman as interwoven in sexual intercourse

Gratifying That is to say, with fine clothes, jewels, etc

2

He who thus knows the Vamadevya Sāman as interwoven in sexual intercourse does not suffer from the pang of separation, and procreates from every intercourse, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not reject a woman [who comes to you seeking intercourse]"

The sexual act which is not performed as a meditation, as described in this chapter, is reprehensible

Here ends Chapter Thirteen
of Part Two of the
Chhāndogya Upanishad

CHAPTER XIV

MEDITATION ON THE BRIHAT SĀMAN

THE RISING of the sun is the syllable *Him*, the risen sun is the Prastāva, the midday sun is the Udgitha, the afternoon sun is the Pratihāra, the setting sun is the Nidhana This is the Brihat Saman as interwoven in the sun

The Brihat Saman has the sun for its deity

2

He who thus knows the Brihat Saman as interwoven in the sun becomes radiant and endowed with a good appetite, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not decry the burning sun"

Here ends Chapter Fourteen
of Part Two of the
Chhāndogya Upanishad

CHAPTER XV

MEDITATION ON THE VAIRUPA SĀMAN

THE GATHERING of the mists is the syllable *Him*, the forming of clouds is the Prastava, the raining is the Udgitha, the flashing and thundering are the Pratihara, the ceasing of the rain is the Nidhana This is the Vairupa Saman as interwoven in the clouds

2

He who thus knows the Vairupa Saman as interwoven in the clouds obtains cattle of various forms and of beautiful form, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not decry the rain"

Here ends Chapter Fifteen
of Part Two of the
Chhandogya Upanishad

CHAPTER XVI

MEDITATION ON THE VAIRĀJA SĀMAN

THE SYLLABLE *Him* is the spring, the Prastāva the summer, the Udgitha the rainy season, the Pratihāra the autumn, the Nidhana the winter This is the Vairāja Sāman as interwoven in the seasons

2

He who thus knows the Vairāja Sāman as interwoven in the seasons shines through children, cattle, and the light of Brahman, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not decry the seasons"

Here ends Chapter Sixteen
of Part Two of the
Chhandogya Upanishad

CHAPTER XVII

MEDITATION ON THE SAKVARI SĀMAN

THE SYLLABLE *Him* is the earth, the Prastāva the sky, the Udgitha heaven, the Pratihāra the quarters, the Nidhana the sea. This is the Sakvari Sāman as interwoven in the worlds.

2

He who thus knows the Sakvari Sāman as interwoven in the worlds becomes the possessor of the worlds, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is "Do not decry the worlds"

Here ends Chapter Seventeen
of Part Two of the
Chhāndogya Upanishad

CHAPTER XVIII

MEDITATION ON THE REVATI SĀMAN

THE SYLLABLE *Him* is goats, the Prastāva sheep, the Udgītha cows, the Pratihāra horses, the Nidhana man This is the Revati Sāman as interwoven in animals

2

He who thus knows these Revati Sāmans as interwoven in animals becomes the possessor of animals, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not decry animals"

Here ends Chapter Eighteen
of Part Two of the
Chhāndogya Upanishad

CHAPTER XIX

MEDITATION ON THE YAJNĀYAJNIYA SĀMAN

THE SYLLABLE *Him* is hair, the Prastāva skin, the Udgītha flesh, the Pratihāra bone, the Nidhana marrow. This is the Yajnāyajniya Sāman as interwoven in the members of the body.

[illegible]

one year do not eat meat" or "Do not eat meat at all."

Here ends Chapter Nineteen
of Part Two of the
Chhāndogya Upanishad.

CHAPTER XX

MEDITATION ON THE RĀJANA SĀMAN

THE SYLLABLE *Him* is fire, the Prastāva air, the Udgītha the sun, the Pratihāra the stars, the Nidhana the moon. This is the Rājana Sāman as interwoven in the gods.

2

He who thus knows the Rājana Sāman as interwoven in the gods obtains the same world as the gods, acquires the same prosperity as theirs and realizes union with them, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame For him the injunction is "Do not decry the brāhmins"

Here ends Chapter Twenty
of Part Two of the
Chhāndogya Upanishad

CHAPTER XXI

MEDITATION ON THE SĀMAN AS INTER-WOVEN IN EVERYTHING

THE SYLLABLE *Him* is the three Vedas, the Prastāva is these three worlds, the Udgitha is fire (Agni), air (Vayu), and the sun (Āditya), the Pratihara is the stars, the birds, and the rays, the Nidhana is the serpents, the gandharvas, and the Manes This is the Sāman as interwoven in everything

THREE VEDAS The Rig Veda, the Sama Veda, and the Yajur Veda
THESE THREE WORLDS Bhuh (the earth), Bhuvah (the mid region), Svah (heaven)

2

He who thus knows this Saman as interwoven in everything becomes everything

EVERYTHING That is to say, the lord of everything

3

On this there is the following verse 'There are the fivefold three Greater than these or besides these there is nothing"

FIVEFOLD THREE Namely the three Vedas, the three worlds, etc., described in the preceding verse
GREATER THAN ETC Because all things are included in them.

4

He who knows this, knows everything All regions bring him gifts

For him the injunction is: "Let him meditate on the Sāman, knowing that he is everything"—yea, this is the injunction for him.

ALL REGIONS. That is to say, the creatures dwelling in all regions

Here ends Chapter Twenty-one of Part Two of the Chhāndogya Upanishad.

CHAPTER XXII

THE DIFFERENT NOTES EMPLOYED IN THE CHANTING OF THE SĀMAN

1

[AN UDGĀTRI priest thinks thus] "I choose the deep-sounding note of the Sāman, which is good for the cattle and which belongs to fire (Agni). The undefined note belongs to Prajāpati, the defined note to Soma (the moon), the soft and smooth note to Vāyu (the air), the smooth and strong note to Indra, the heron-like note to Brihaspati, and the dull note to Varuna" Let a man cultivate all these, avoiding, however, the note of Varuna

DEEP SOUNDING Like the loud voice of a bull

These are the meditations on the different notes employed in singing the Sāma hymns, their names are vinardi (deep-sounding), anirukta (undefined), nirukta (defined), mridu (soft), slakshna (smooth), balavad (strong), krauncha (heron like), and apadvānta (dull) The present chapter lays down special instructions regarding the different notes employed by the udgātri priest in the chanting of the Sāma hymns

2

A man should sing, wishing that by his song he may secure immortality for the gods 'May I obtain by my song oblations (svadhā) for the Manes, hope for men, grass and water for cattle, heaven for the sacrificer, and food for myself" Thus reflecting on all these in his mind, he (the udgātri priest) should chant the praises without making mistakes [in pronunciation etc]

This verse teaches how to meditate at the time of chanting the Udgitha

The deities controlling the different letters

3

All vowels belong to the different parts of Indra's body, all sibilants

to Prajāpati, all consonants to Mrityu (death) If someone should reprove him (i e the udgātri priest who knows this) regarding [the pronunciation of] vowels, let him say "I went to Indra for my refuge [when pronouncing my vowels] He will answer you "

INDRA That is to say, the prāna
PRAJĀPATI The word here means Virāt

4

And if some [illegible] went to [illegible]
And i [illegible] 'I [illegible] reprove him for his consonants, let him say "I went to Mrityu for my refuge He will burn you to ashes"

5

All vowels should be pronounced with resonance and strength [and with the thought on the part of the singer] "May I impart strength to Indra (the prāna) " All the sibilants should be pronounced full—without being swallowed or thrown out [and with the thought] "May I give myself to Prajāpati " All consonants should be pronounced slowly and without mixing them with the others [and with the thought] "May I withdraw myself from death "

Here ends Chapter Twenty two
of Part Two of the
Chhāndogya Upanishad

CHAPTER XXIII

PRAISE OF OM UNASSOCIATED WITH ANY RITUAL

THERE ARE three divisions of dharma Sacrifice, study, and charity form the first. Austerity is the second Dwelling in the house of the teacher as a brahmacharin, always mortifying the body in the house of the teacher, is the third All those [who practise these dharmas] attain the worlds of the virtuous But one who is established in Brahman obtains Immortality

STUDY The study of the Vedas according to the rules

CHARITY Gifts not associated with a sacrifice

AUSTERITY Self mortification practised by householders during the third stage of life

BRAHMACHARIN The celibate student who dwells in the teacher's house studying the Vedas and practising continence and other spiritual disciplines

ALWAYS Till death There are two classes of brahmachārins One, called the upakurvāna, leaves the teacher's house after the completion of his study and becomes a householder The other, called the naisthika, dwells in the teacher's house till death The latter is entitled, after death, to the worlds of the virtuous

BUT ONE ETC The text by its three divisions describes the four stages of life The first division refers to the second stage, or the householder's life, the second division to the third stage, that of the vānaprasthin, who retires with his wife to the forest after reaching the age of fifty, and the third, to the first stage, that of [illegible]

[illegible] independently of rituals and as a symbol of Brahman. Those who belong to the first three stages of life are still identified with the phenomenal world and see the [illegible]

[illegible]

to Prajāpati, all consonants to Mrityu (death) If someone should reprove him (i e the udgātri priest who knows this) regarding [the pronunciation of] vowels, let him say "I went to Indra for my refuge [when pronouncing my vowels] He will answer you."

INDRA That is to say, the prāna
PRAJĀPATI The word here means Virāt

4

And if someone should reprove him for his sibilants, let him say "I went to Prajāpati for my refuge He will smash you"

And if someone should reprove him for his consonants, let him say "I went to Mrityu for my refuge He will burn you to ashes"

5

All vowels should be pronounced with resonance and strength [and with the thought on the part of the singer] "May I impart strength to Indra (the prāna)" All the sibilants should be pronounced full—without being swallowed or thrown out [and with the thought] "May I give myself to Prajāpati" All consonants should be pronounced slowly and without mixing them with the others [and with the thought] "May I withdraw myself from death"

Here ends Chapter Twenty two
of Part Two of the
Chhāndogya Upanishad

CHAPTER XXIV

THE DIFFERENT PLANES ATTAINED BY THE SACRIFICER

THE EXPOUNDERS of Brahman (i e the Vedas) ask "Since the morning oblation belongs to the Vasus, the midday oblation to the Rudras, and the third (i e. evening) oblation to the Ādityas and the Viśve-devas,

"Where, then, is the world of the sacrificer?" He who does not know this, how can he perform the sacrifice? Only he who knows should perform it. (1-2)

MORNING OBLATION ETC The morning oblation is offered to the eight Vasus, who control the earth

MIDDAY OBLATION ETC The midday oblation is offered to the eleven Rudras, who control the worlds between earth and heaven

THIRD (I E EVENING) OBLATION ETC The evening oblation is offered to the twelve Ādityas and the Viśve-devas who control heaven

WHERE, THEN IS ETC As earth, heaven, and the mid region are controlled by different deities, no other world [illegible]

[illegible] may perform it

Now is explained what is to be known for the performance of sacrifices

3-4

Before beginning the morning chant, the sacrificer, sitting behind the Gārhapatya Fire and facing the north, sings the Sāman addressed to the Vasus

"O Fire! Open the door of the earth world Let us see thee, that we may rule [this earth]

GĀRHAPATYA [illegible]
a househ[illegible]
out The [illegible]

that Immortality can be attained even by a householder if he is established in Brahman Sankarācharya, however, does not accept this view

The result of meditation on Om as part of the Saman described in the foregoing chapter, is the attainment of the planes of the virtuous after death But meditation on the pure Om unassociated with any rituals or austerities, as practised by all renouncing monks, leads to Immortality

The basis of Immortality

2

Prajapati brooded on the worlds From them, thus brooded upon there was revealed [in His heart] the threefold knowledge. He brooded on it, and from it, thus brooded upon, there issued forth these syllables *Bhuh*, *Bhuvah*, and *Svah*

Brooded The word denotes intense meditation, associated with the practice of austerities The purpose of His brooding was to realize the essence of the worlds

Threefold knowledge That is to say, the three Vedas (the Sama Veda, Rig Veda, and Yajur-Veda)

3

He brooded on them (the three syllables), and from them thus brooded upon, there issued forth Om As all leaves are held together by a midrib, so is all speech held together by Om (Brahman) Om is all this, yea, Om is all this

As all leaves midrib The illustration refers to the midrib which holds together all the different segments of a leaf

So is etc Om here is a symbol of the Supreme Brahman

Here ends Chapter Twenty three
of Part Two of the
Chhāndogya Upanishad

sitting behind the Āhavanīya Fire and facing the north, sings the [two] Samans addressed to the Ādityas and the Viśve-devas

"O Fire! Open the door of the heaven-world Let us see thee, that we may rule supreme [in heaven]" This is addressed to the Ādityas

Next the Saman addressed to the Viśve devas "O Fire! Open the door of the heaven world Let us see thee, that we may rule supreme [in heaven]"

14 15

Then the sacrificer offers an oblation, reciting thus "Adoration to the Ādityas and the Viśve-devas, who dwell in the heaven world! Secure this world for me, the sacrificer That is the world for the sacrificer

[illegible] us life is over Svahā!" [illegible] ast away the bolt [of the [illegible]

The chanting of the Samans, offering of the oblations, and reciting of the mantras described in this chapter are done by the sacrificer and not by the priest

16

To him the Ādityas and the Viśve-devas offer the world connected with the third oblation He (the sacrificer) who knows this knows the full measure of the sacrifice, yea, he knows it

The sacrificer, that is to say, the householder, having performed the sacrifice with full knowledge of its meaning obtains its result.

Here ends Chapter Twenty-four
of Part Two of the
Chhandogya Upanishad

other two fires maintained by the householder are called the Dakshina and the Āhavaniya

THAT WE MAY ETC The earth is under the control of the Vasus The sacrificer prays to them so that he may enjoy all the pleasant objects obtained here on earth

5–6

Then the sacrificer offers an oblation, reciting thus "Adoration to Agni, who dwells in the earth world! Secure this world for me, the sacrificer That is the world for the sacrificer

"I, the sacrificer, will go thither when this life is over Svāhā!"

[Afterwards the sacrificer chants] "Cast away the bolt [of the earth world] " Having said this, he rises To him the Vasus offer the world connected with the morning oblation

SVĀHĀ Uttering this word, the sacrificer offers the oblation

TO HIM ETC By the chanting of the Sāman, the offering of the oblation and the recitation of the mantra, the world connected with the morning oblation is purchased from the Vasus

After showing how to win this earth, the Upanishad describes the way of winning the world between earth and heaven (antariksha, or the mid region)

7–8

Before beginning the midday oblation, the sacrificer, sitting behind *the Dakshina Fire and facing the north, sings the Saman addressed to* the Rudras

"O Fire! Open the door of the sky world Let us see thee, that we may rule wide [in the sky world] "

9–10

Then the sacrificer offers an oblation, reciting thus "Adoration to Vayu, who dwells in the sky world! Secure this world for me, the sacrificer That is the world for the sacrificer

"I, the sacrificer, will go thither when this life is over Svahā!"

[Afterwards the sacrificer chants] "Cast away the bolt [of the sky world] " Having said this, he rises To him the Rudras offer the world connected with the midday oblation

11–13

Before beginning the third (i e evening) oblation, the sacrificer,

CHAPTER I

THE HONEY-DOCTRINE (RIG-VEDA)

YONDER SUN is, verily, the honey of the gods. Heaven is the cross-beam. The mid-region is the hive. The [particles of] water-vapours [drawn by the sun through its rays] are the eggs.

... attain fruition in the sun, which gives enjoyment to ... iction Therefore after the ... e consisting of the chanting ... the mantras, the worship of the sun will now be described This, through successive steps, leads to the Highest Good

YONDER SUN ... GODS Because the gods derive pleasure from the sun as one does from honey The sun embodies the results of all sacrifices

HEAVEN ... CROSS-BEAM Heaven is compared to the cross-beam from which the hive containing the honey-bees hangs.

MID-REGION ... HIVE The mid region is the hive because it hangs, as it were, from the beam of heaven, also because it is the support of the honey in the shape of the sun.

WATER-VAPOURS ETC Water-vapours are dra... rays. They remain in ... hive. Thus these vap... the honeycomb

Part three lays down a meditation on the sun

2–3

The eastern rays of the sun are the eastern hon... verses are the bees ...

The water [of the ...

These Riks heat ... From it, thus heated, issued forth —as its essence—fame, radiance [of the body], [vigour of] the senses, virility, and the food that is eaten.

EASTERN RAYS ... HONEY-CELLS Refers to the red rays seen at sunrise.

CHAPTER II

THE HONEY-DOCTRINE (YAJUR-VEDA)

THE SOUTHERN rays of the sun are the southern honey-cells The Yajus verses are the bees. [The ritual laid down in] the Yajur-Veda is the flower The water [of the sacrificial libation] is the nectar [of the flower]

2

These Yajus verses heated the Yajur-Veda From it, thus heated, issued forth—as its essence—fame, radiance [of the body], [vigour of] the senses, virility, and the food that is eaten

3

That [essence] flowed forth and went toward the sun That forms what is called the white colour of the sun

Here ends Chapter Two
of Part Three of the
Chhandogya Upanishad

RIKS That is to say, the verses of the Rig-Veda employed in the sacrifice

RITES FLOWER "Just as bees produce honey by extracting the nectar from flowers, so do the Riks make their honey (i e the result of action) by extracting the nectar from the rituals prescribed in the Rig-Veda" (Śankarāchārya.)

THE WATER ETC· The water stands for the soma-juice, butter, milk, etc. which are poured into the sacrificial fire These, being cooked there, become the nectar because, it is said, they lead to immortality through purification of the mind. The Rik-verses, which extract the essence of the liquid oblation, are like the bees, which take nectar from the flowers

THESE RIKS ETC The bees heat the nectar of flowers, as it were, and turn it into honey, likewise the soma-juice, milk, etc are heated in the sacrificial fire and become transformed into the fruit of the sacrifices, called apurva and also amrita The former name suggests that the fruit of the sacrifices is still in an invisible form, and the latter suggests that these sacrifices gradually purify the mind and lead it to the Highest Good

The eastern rays of the sun should be meditated on as the eastern honey-cells the Rik-verses as the bees, the sacrificial rites laid down in the Rig-Veda as the flower, and the fruit of the sacrifices (invisible at that stage) as the nectar of the flower

How the fruit of the sacrificial rites goes to the sun

4

That [essence] flowed forth and went toward the sun, and that forms what is called the red colour [of the rising sun]

THAT The essence in the form of fame, radiance, etc, mentioned in the preceding verse

A man performs a sacrifice desiring certain results He thinks that the result of the sacrifice will remain in the sun in an intangible form and in the course of time become manifest as tangible fame, vigour, strength, etc

Here ends Chapter One
of Part Three of the
Chhāndogya Upanishad

CHAPTER IV

THE HONEY-DOCTRINE (ATHARVA-VEDA)

THE NORTHERN rays of the sun are the northern honey-cells. The [verses of the] Atharvāngirasa are the bees The Itihāsa-purāna is the flower. The water is the nectar.

ATHARVĀNGIRASA The Atharva-Veda

ITIHĀSA-PURĀNA The books of mythology and ancient lore, which are part of the Vedic literature Some of them were repeated during the nocturnal rites of the Aśvamedha sacrifice in order to keep the priests from falling asleep. These myths and ancient lore are first mentioned in the Brāhmana section of the Vedas. Later they were embodied in the *Mahābhārata* and the Purānas.

2

These very hymns of the Atharvāngirasa heated the Itihāsa-purāna. From it, thus heated, issued forth—as its essence—fame, radiance, [vigour of] the senses, virility, and the food that is eaten.

3

That flowed forth and went toward the sun. That forms what is called the extremely dark colour of the sun

Here ends Chapter Four
of Part Three of the
Chhāndogya Upanishad

CHAPTER III

THE HONEY-DOCTRINE (SĀMA-VEDA)

THE WESTERN rays of the sun are the western honey-cells The Sāman-verses are the bees The Sāma-Veda is the flower The water is the nectar.

2

The Sāmans heated the Sāma-Veda From it, thus heated, issued forth—as its essence—fame, radiance, [vigour of] the senses, viril and the food that is eaten

3

That flowed forth and went toward the sun That forms what is alled the dark colour of the sun

Here ends Chapter Three of Part Three of the Chhāndogya Upanishad

CHAPTER VI

MEDITATION ON THE VASUS

ON THE FIRST of these nectars the Vasus live, with Agni (fire) at their head Truly, the gods do not eat or drink They are satisfied by merely looking at the nectar

FIRST ETC That is to say, the red colour of the sun which is seen in the early morning It represents fame, radiance, virility, etc

VASUS The presiding deities of the morning

THEY ARE ETC They do not actually eat food, like ordinary mortals They enjoy it, however, without physical contact.

2

They retire into that [red] colour and rise up from that colour

When the Vasus go to the sun and see that there is as yet no opportunity for enjoying that colour, they remain inactive, but when they see that there is an opportunity, they exert themselves to enjoy it

The method and the result of meditation

3

He who thus knows this nectar becomes one of the Vasus, with Agni (fire) at their head, he is satisfied by merely looking at the nectar He retires into that [red] colour and again rises up from that colour

BECOMES VASUS That is to say, becomes identified with the Vasus.

Whoever knows that the bees in the shape of Riks prod[illegible]
flower in the shape o[illegible]
nectar lies in the red [illegible]
that the knower of a[illegible]
and that the Vasus [illegible]

CHAPTER V

THE HONEY-DOCTRINE (Continued)

NOW, THE UPWARD rays of the sun are the honey-cells above. The secret teachings [of the Upanishads] are the bees Brahman (*Om*) is the flower The water is the nectar

SECRET TEACHINGS Teachings such as mentioned in II xxiv 4 These also include the various meditations employed in the sacrifice

WATER That is to say, the juice or essence extracted from the meditation on Om

2

These secret teachings [as the bees] heated Brahman (Om) From It, thus heated, issued forth—as Its essence—fame, radiance, [vigour of] the senses, virility, and the food that is eaten

3

That flowed forth and went towards the sun That forms what appears to stir in the centre of the sun

The Vedic sacrifices are eulogized

4

These [different colours in the sun] are the essences of the essences, for the Vedas are the essences and these [colours] are, again, their essences These are the nectars of the nectars, for the Vedas are the nectars (i e immortal), and of them these [colours in the sun] are the nectars

VEDAS ESSENCES That is to say, the best things in the world

THEIR ESSENCES The colours etc are the essences of the Vedas, which assume the form of the sacrifice

Here ends Chapter Five
of Part Three of the
Chhāndogya Upanishad

CHAPTER VII

MEDITATION ON THE RUDRAS

ON THE SECOND of these nectars the Rudras live, with Indra at their head Truly, the gods do not eat or drink They are satisfied by merely looking at the nectar

2

They retire into that [white] colour and rise up from that colour

3

He who thus knows this nectar becomes one of the Rudras, with Indra at their head, he is satisfied by merely looking at the nectar He retires into that [white] colour and again rises up from that colour

4

As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north, and just so long does he, like the Rudras, enjoy rulership and sovereignty

The period of enjoyment of the Rudras is double that of the Vasus, the same is true of the knower of the second nectar

Here ends Chapter Seven
of Part Three of the
Chhândogya Upanishad

the occasion for enjoyment arises and retiring when the opportunity lapses—whoever knows all this enjoys all this, like the Vasus

The period of enjoyment of one who knows what has been described above

4

As long as the sun rises in the east and sets in the west, so long does like the Vasus, enjoy rulership and sovereignty

The period of the Vasus' enjoyment is limited But during that period a Vas is a free agent On the other hand, those who go to the Plane of the Moo through the performance of rites unaccompanied by meditation become the objects of enjoyment of the gods

Here ends Chapter Six
of Part Three of the
Chhandogya Upanishad

CHAPTER IX

MEDITATION ON THE MARUTS

2

They retire into that [extremely dark colour] and rise up from that colour.

3

He who thus knows this nectar becomes one of the Maruts, with Soma at their head, he is satisfied by merely looking at the nectar. He retires into that [extremely dark] colour and again rises up from that colour.

4

As long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south, and just so long does he, like the Maruts, enjoy rulership and sovereignty.

The period of enjoyment of the Maruts and of the knower of the fourth nectar is double that of the Ādityas.

Here ends Chapter Nine
of Part Three of the
Chhāndogya Upanishad

CHAPTER VIII

MEDITATION ON THE ĀDITYAS

1

ON THE THIRD of these nectars the Ādityas live, with Varuna at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that [dark] colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Ādityas, with Varuna at their head; he is satisfied by merely looking at the nectar. He returns into that [dark] colour and again rises up from that colour.

4

As long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east, and just so long does he, like the Ādityas, enjoy rulership and sovereignty.

The period of enjoyment of the Ādityas and of the knower of the third nectar is double that of the Rudras.

Here ends Chapter Eight
of Part Three of the
Chhāndogya Upanishad

even though it would be passing through that region. There are four worlds on the four sides of the Mānasa Lake, which is on the top of Mount Meru. For all these regions Meru is to the north The sun moves around the top These regions are called the regions of Indra, Yama, Varuna, and Soma Each succeeding region endures twice as long as the preceding one. Hence the period between the sunrise and the sunset, and also the time of enjoyment in each succeeding region, is twice as long as that of the preceding one This is how the inhabitants of the [illegible]

[illegible]

set from the human standpoint It should also be noted that when the sun is perceived to be at the zenith in the region of Indra (the eastern world), it is seen to be rising in the [illegible]

zenith in [illegible]

western [illegible]

region of [illegible]

enclosed by mountains Its inhabitants see the sun rise above the head and set below the feet, since the light of the sun enters through the opening at the top of the mountains

Here ends Chapter Ten
of Part Three of the
Chhāndogya Upanishad.

CHAPTER X

MEDITATION ON THE SĀDHYAS

ON THE FIFTH of these nectars the Sadhyas live, with Brahmā at their head Truly, the gods do not eat or drink They are satisfied by merely looking at the nectar

2

They retire into that form and rise up from that form

3

He who thus knows this nectar becomes one of the Sadhyas, with Brahmā at their head, he is satisfied by merely looking at the nectar He retires into that form and again rises up from that form

4

As long as the sun rises in the north and sets in the south twice as long does it rise above and set below, and just so long does he like the Sādhyas, enjoy rulership and sovereignty

He who knows or meditates on the sacrifices described in chapters six to ten enjoys his reward in different worlds with the Vasus Rudras etc for certain periods of time, till at last he reaches the true Brahman Of these periods each succeeding one is supposed to be double the length of the preceding one This is [illegible] west north [illegible] duration of [illegible] e preceding world

In reality the sun does not rise or set When the inhabitants of a particular world first see the sun, the sun is then said to rise for that world When the sun disappears from their eyes, it is then said to set for that world Its visibility and non visibility to the people are described as the rising and setting of the sun If there were no inhabitants in a region then the sun would neither rise nor set

BRAHMA UPANISHAD That is to say, the secret doctrine of the honey, together with the knowledge of the Vasus and whatever else has been stated above

IT IS EVER The meaning is that the knower becomes one with Brahmā, and is not conditioned by time as marked by the rising and setting of the sun

4

This doctrine Brahma told to Prajapati, Prajapati to Manu, Manu to his offspring And to Uddalaka Āruni this doctrine of Brahman was narrated by his father

THIS DOCTRINE Beginning with III 1 1
BRAHMĀ That is to say, Hiranyagarbha
PRAJĀPATI That is to say Virāt

5

A father may therefore tell that doctrine of Brahman to his eldest son or to a worthy disciple

DOCTRINE OF BRAHMAN That is to say, the doctrine of the honey

6

It must not be told to anyone else, even if he should offer one the whole sea girt earth, full of treasure, for this [doctrine] is worth more than that, yea it is worth more

Here ends Chapter Eleven
of Part Three of the
Chhāndogya Upanishad

CHAPTER XI

THE RESULT OF THE MEDITATION ON THE HONEY

NOW, AFTER HAVING risen thence upwards, it (i e the sun) rises and sets no more It remains alone in the centre And on this there is the following verse

AFTER HAVING ETC The sun, through its rising and setting, helps the creatures to experience the effects of their past actions When these experiences are over, it gathers the creatures within itself Then it rises within itself, because there are no creatures for whose sake it should rise Neither rising nor setting it *remains alone*

IN THE CENTRE Within itself

A certain illumined seer, as a result of meditation on the honey-doctrine, became one with the Vasus and afterwards meditated on the sun as the self, thus realizing his oneness with the sun Someone asked him if the sun in Brahmaloka, through rising and setting, cuts short a creature's life The answer is given in the following verse:

2

"There (i e in Brahmaloka) the sun neither rises nor sets at any time O ye gods, if this is true, may I never fall from Brahman!"

O YE ETC Someone might have said that the seer's assertion about the sun's neither rising nor setting in Brahmaloka was not correct, he swears, as it were saying "O gods, if what I said is not true, may I lose Brahman

The Upanishad approves the statement of the seer

3

Verily, for him who thus knows this Brahma-Upanishad, the sun does not rise or set. For him it is day for ever

PRĀNAS The word means both the five vital breaths and the sense-organs It also means the bhutas or elements

The Gāyatri and the body are non-different, because, like the former, the body contains the pranas or elements

4

That body, in man, is again the heart within a man, for the pranas exist in it and do not go beyond

5

That Gayatri has four feet and is sixfold The same is also declared by a Rik verse

6

Such is its greatness (i e of Brahman as known through the symbol of the Gayatri) Greater than it is the Person (Brahman) One of Its feet covers all beings, the immortal three feet are in heaven (i.e. in Itself)

PERSON The word here denotes the Pure Brahman which *fills* all things or which lies *in the body*

ONE OF ETC One foot of the Gāyatri Brahman covers the universe, such is its greatness.

IMMORTAL ETC The word *immortal* here means immutable That three of Its feet are in heaven denotes that the Pure Brahman is greater than the Gayatri, Brahman is in reality devoid of parts It is changeless and immortal The idea that a part of It has become the universe is māyā.

HEAVEN That is to say Brahman's glory

The same Brahman which is meditated upon through the upādhi of the Gāyatri is also meditated upon as dwelling in the heart

7-9

The Brahman which has been thus described is the same as the [physical] ākāśa outside a person The akaśa which is outside a person

CHAPTER XII

MEDITATION ON THE GĀYATRI

THE GĀYATRI is everything, whatever here exists Speech is verily the Gāyatri, for speech sings forth (gaya ti) and protects (trāya tē) everything, whatever here exists

GĀYATRI The name of one of the metres of the Vedas The Gāyatri metre has four feet, with six letters in each foot All other metres have more than twenty four letters Containing the minimum of letters the Gāyatri metre is present in all other metres, therefore it is the foremost among metres The word *Gāyatri* also denotes a certain hymn written in the Gāyatri metre which is regarded as the most sacred hymn in the Vedas It is an effective symbol of Brahman for the purpose of meditation

EVERYTHING Including both animate and inanimate objects

FOR SPEECH ETC A thing is known only by its name One cannot conceive of an object without a name Therefore name, which is the same as speech, is everything Thus the Gāyatri and speech are non different Etymologically also they are the same Speech sings forth an object, that is to say gives it a name It also protects others from fear by pointing out the name of the object and exhorting them to give up fear Speech is able to perform these two functions because it is one with the Gāyatri

The Knowledge of Brahman leads to the most excellent result But Brahman is incomprehensible by Itself Therefore various symbols are used for medita tion on It

2

That Gāyatri is also the earth, for everything that exists here rests on this earth and does not go beyond

The preceding verse stated that the Gāyatri is everything We read in the present verse that the earth, too, is everything Thus the Gāyatri is the earth

3

In man, that Gāyatri is also the body, for the prānas exist in this body and do not go beyond

CHAPTER XIII

MEDITATION ON THE DOOR-KEEPERS

OF THAT HEART there are five doors controlled by the devas That which is the eastern door is the prâna—that is the eye, that is Âditya (the sun) One should meditate on that as brightness and the source of food He who knows this becomes bright and an eater of food

THAT HEART As described in the preceding chapter

DOORS Through these doors one reaches the Supreme Self, which resides in the heart

PRÂNA The vital breath which moves through the nose and the mouth

THAT IS THE EYE The eye cannot function without the prana The sun, the governing deity of the eye, has its abode in the eye Therefore the sun, the prâna, and the eye are not different from one another

SOURCE OF FOOD From the sun comes rain, and from rain, food Therefore the sun is the source of food

[illegible]

After the meditation on the Gâyatri, the meditation on the door keepers is described When they are pleased, one has easy access to the King, that is to say, the Lord who dwells in the heart

2

[illegible]

Cha [illegible]

fam[illegible]

VYÂNA The vital breath by means of which one performs strenuous work, or which functions variously in the different joints.

The organ of hearing is the cause of knowledge gathered through the ear The moon is the cause of food Both knowledge and food lead to prosperity, and prosperity leads to fame Because of its relation with the ear and the moon, the vyâna too, is endowed with these two attributes

is the same as that which is inside a person The ākāśa which is insid person is the ākāśa within the heart. The ākāśa which is within t heart is omnipresent and unchanging He who knows this obtains fu and unchanging prosperity.

THUS DESCRIBED. That is to say, described as immortal, with three feet in heaven, and as the Gāyatri

OMNIPRESENT This ākāśa is not limited by the heart

UNCHANGING Not subject to change, and therefore imperishable

HE WHO ETC The indirect fruit of the Knowledge of Brahman is described in the text The direct and important result is Liberation while dwelling in the body.

The ākāśa is, in reality, one It is described as threefold on account of the threefold experiences associated with it During the waking state we see the ākāśa outside us and experience therein pleasure and pain, though the measure of the pain is greater than that of the pleasure In the dream state we feel plea sure and pain in the ākāśa within the body, but the pleasure exceeds the pain In dreamless sleep we gather our experience in the ākāśa of the heart It is i experience of pleasure alone, without pain Thus the ākaśa within the heart i the best of all the forms of akāśa, and one should concentrate on it

Here ends Chapter Twelve
of Part Three of the
Chhāndogya Upanishad

Now it is shown how Brahman, which dwells in Its own glory high above heaven, is to be meditated upon as the radiance in the heart:

7–8

[illegible]

proof [of this light]: when we thus perceive by touch the warmth in the [illegible] this audible proof: when we thus hear, by [illegible] is [illegible] ys this becomes conspicuous and celebrated, yea, he becomes celebrated.

ABOVE EVERYTHING: Above the universe.

HIGHEST WORLDS ETC.: The worlds of Brahmā, Hiranyagarbha, etc. They are nearest to Brahman and are therefore called excellent.

[illegible] of the inner light, the reason is that touch and form always go *together*.

"The presence of Brahman in the heart of man is not to rest on the testimony of revelation alone, but is here to be established by the evidence of the senses. Childish as the argument may seem to us, it shows at all events how intently the old *brāhmins* thought on the problem of the evidence of the invisible." (*Max Muller*)

Here ends Chapter Thirteen
of Part Three of the
Chhāndogya Upanishad.

3

That which is the western gate is the apāna—that is speech, that is Agni (fire) One should meditate on that as the radiance of Brahman and the source of food He who knows this becomes radiant and an eater of food.

APĀNA The vital breath by means of which one expels unassimilated food and drink

RADIANCE OF BRAHMAN The radiance of countenance obtained from the study of the scriptures and leading of the life of a real brāhmin

4

That which is the northern gate is the samāna—that is the mind, that is Parjanya (the rain-god) One should meditate on that as fame and beauty He who knows this becomes famous and beautiful

SAMĀNA The vital breath by means of which one digests food and drink

5

That which is the upper gate is the udāna—that is Vayu, that is the ākāśa One should meditate on that as strength and greatness He who knows this becomes strong and great

UDĀNA The vital breath which moves upward from the feet

6

These are the five servants of Brahman the door keepers of the world of heaven He who thus knows these five servants of Brahman, the door keepers of the world of heaven—in his family a hero is born He who thus knows the five servants of Brahman, the door-keepers of the world of heaven, himself attains the world of heaven

BRAHMAN Which dwells in the heart These five sense-organs called prānas, are the door keepers of the heaven in the heart

KNOWS. That is to say controls through meditation

HE WHO ETC When the sense-organs are not under control but are distracted by attachment to the objects of the external world the mind does not find rest in Brahman, which dwells in the heart But when the sense-organs are under control and through meditation one realizes their identity with their governing deities, they help in the realization of Brahman

is this universe, who cherishes all [righteous] desires, who contains all [pleasant] odours, who is endowed with all tastes, who embraces all this, who never speaks, and who is without longing—

He is my Self within the heart, smaller than a grain of rice, smaller [illegible]

[illegible]

MIND The instrument of thinking Attachment and detachment are functions of the mind Associated with the upâdhi of the mind, the Lord appears to engage in work and desist from it

WHOSE BODY IS SUBTLE The subtle body, endowed with the attribute of knowledge and action

LIGHT Consciousness

[illegible]

for all the sense-organs)

WITHOUT LONGING Because His desires are always fulfilled

SMALLER THAN ETC All these phrases denote the extremely subtle nature of the Self

GREATER THAN ETC These phrases denote the infinity of the Self

4

He whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this, who never speaks, and who is without longing—He is my Self within the heart He is that Brahman When I shall have departed hence I shall certainly reach Him one who has this faith and has no doubt [will certainly attain to that Godhead] Thus said Sândilya, yea, thus he said

SELF The word does not indicate the individual self but refers to the Supreme Self

It is not enough for a worshipper of Saguna Brahman to have the vision of God merely once he must have that vision at the time of death Then alone will he attain Brahmaloka, and afterwards complete Liberation.

Here ends Chapter Fourteen
of Part Three of the
Chhândogya Upanishad.

CHAPTER XIV

THE SĀNDILYA DOCTRINE

ALL THIS is Brahman From It the universe comes forth, in It the universe merges, and in It the universe breathes Therefore a man should meditate on Brahman with a calm mind

Now, verily, a man consists of will As he wills in this world, so does he become when he has departed hence Let him [with this knowledge in mind] form his will

ALL THIS The visible universe diversified by names and forms.

BRAHMAN The word *Brahman* here suggests that It is the most ancient

MERGES That is to say, becomes identified with It.

BREATHES During the state of continuance, the universe lives and moves in Brahman

FROM IT ... BREATHES The passage emphasizes that the universe, at all periods of time, remains one with Brahman It can never exist apart from Brahman The universe is Brahman Itself, and consequently Brahman is one and without a second

CALM MIND As everything is Brahman, one must not cherish attachment and aversion, which distract the mind

WILL The word *kratu* denotes determination, which makes one feel that an object can be only a certain thing and nothing else

AS HE WILLS ETC Compare *B G* VIII 6

LET HIM ETC The meaning is that one should remember that what happens after death is determined by one's will in one's present life

The present chapter describes the meditation on Saguna Brahman without a physical symbol

How one should meditate upon Brahman with a single minded will

2-3

He who consists of the mind, whose body is subtle, whose form is light, whose thoughts are true, whose nature is like the ākāśa whose creation

3

[illegible]

TAKE REFUGE For the sake of the long life of the sons
THIS ONE ETC Here the names of the sons are to be pronounced

The text, which is a part of the meditation, should be recited

4

When I said "I take refuge in the prāna," *prāna* meant everything that exists here—in that I take refuge

5

When I said "I take refuge in Bhuh," what I [really] said was "I take refuge in the earth, the mid region, and heaven"

6

When I said "I take refuge in Bhuvah," what I said was "I take refuge in fire, the air, and the sun"

7

When I said "I take refuge in Svah," *what I said was* "I take refuge in the Rig Veda, Yajur-Veda, and Sāma-Veda" That is what I said, yea that is what I said

Here ends Chapter Fifteen
of Part Three of the
Chhāndogya Upanishad

CHAPTER XV

MEDITATION ON THE UNIVERSE AS A CHEST

1

THE CHEST [of the universe], with the mid-region for its inside and the earth for its bottom, does not decay. The quarters are its [different] corners, and heaven is its lid, which is above This chest is the storehouse of treasures. Inside it are all things

Does not decay Because the chest consists of the universe, which endures for thousands of aeons

Treasures That is to say, the results of the actions of living beings

All things The results of actions together with the instruments thereof

The birth of a hero is spoken of in III xiii 6 But the mere birth of a hero is not enough for the happiness of the father He should be versed in the Vedas and long-lived The present chapter shows the way to longevity

The quarters are to be meditated upon as the corners of the chest

2

The eastern quarter is called Juhu, the southern quarter Sahamānā, the western quarter Rājni, and the northern quarter Subhutā Vāyu (the air) is their child He who knows thus Vāyu as the child of the quarters never weeps for his sons

I know the air to be the child of the quarters, may I never weep for my sons

Juhu. The priest offers libations (juhvati), turning to the east

Sahamānā Sinners suffer (sahante) in the city of Yama, which is in the south

Rājni The western quarter is called Rājni either because it is sacred to king [illegible] twilight

[illegible] the north.

[illegible] him

I know etc This statement is made by one who desires a son whose death he will never mourn

3

I take refuge in the imperishable chest with this one and this one and [illegible]

Take refuge: For the sake of the long life of the sons

This one etc: Here the names of the sons are to be pronounced

The text, which is a part of the meditation, should be recited

4

When I said "I take refuge in the prāna," *prāna* meant everything that exists here—in that I take refuge

5

When I said "I take refuge in Bhuh," what I [really] said was "I take refuge in the earth, the mid region, and heaven"

6

When I said "I take refuge in Bhuvah," what I said was "I take refuge in fire, the air, and the sun"

7

When I said "I take refuge in Svah," what I said was "I take refuge in the Rig Veda, Yajur-Veda, and Sāma-Veda" That is what I said, yea that is what I said

Here ends Chapter Fifteen
of Part Three of the
Chhāndogya Upanishad

CHAPTER XV

MEDITATION ON THE UNIVERSE AS A CHEST

THE CHEST [of the universe], with the mid region for its inside and the earth for its bottom, does not decay The quarters are its [different] corners, and heaven is its lid, which is above This chest is the storehouse of treasures Inside it are all things

DOES NOT DECAY Because the chest consists of the universe, which endures for thousands of aeons

TREASURES That is to say, the results of the actions of living beings

ALL THINGS The results of actions together with the instruments thereof

The birth of a hero is spoken of in III xiii 6 But the mere birth of a hero is not enough for the happiness of the father He should be versed in the Vedas and long lived The present chapter shows the way to longevity

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2

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I know the air to be the child of the quarters, may I never weep for my sons

JUHU The priest offers libations (*juhvati*) turning to the east

SAHAMĀNĀ Sinners suffer (*sahantē*) in the city of Yama which is in the south

RĀJNI The western quarter is called Rājni either because it is sacred to King Varuna (Rājan) or on account of the red colour (*rāga*) of the twilight

SUBHUTĀ Wealthy beings (bhutimat) like Kuvera rule over the north

NEVER SONS That is to say, whose sons never die before him

I KNOW ETC This statement is made by one who desires a son whose death he will never mourn

UNITE ETC That is to say, join together the first period of life with the second period.

NOT DISAPPEAR ETC That is to say, not die

THIS ETC By means of the recitation of the mantra and meditation on it, he becomes free from ailments

3

His next forty four years constitute the midday libation The Tristubh [metre] has forty-four syllables, and the midday libation is offered with Tristubh hymns The Rudras are connected with that part of the sacrifice The prānas are the Rudras, for, verily, they make everything weep (rodayanti)

FOR, VERILY, ETC The word *Rudras* is derived from the root *rud*, which means *to cry* Rudra means one who cries or makes others cry It is generally during middle age that a man becomes cruel He himself suffers pain and inflicts it upon others

The day when the Soma-sacrifice is performed is divided into three periods, namely morning, midday, and evening [illegible]

[illegible] in ancient times, Prajāpati divided the libations and the metres for the gods. He assigned the morning libation and the Gayatri metre to the Vasus and Agni, the midday libation and the Tristubh metre to the Rudras and Indra, and the evening libation and the Jagati metre to the Viśve-devas and the *Ādityas*

4

If anything ails h[illegible] following mantr[illegible] with the third l[illegible] midst of the p[illegible], who are the Rudras" Thus he rises from his illness and becomes free of it

5

His next forty-eight [illegible] (metre) has forty-eight [illegible] Jagati hymns. The Ādi[illegible] The prānas are the Ād[illegible] thing[illegible]

CHAPTER XVI

MAN AS A SACRIFICE (I)

A PERSON, indeed, is a sacrifice His [first] twenty four years constitute the morning libation The Gāyatri [metre] has twenty four syllables, and the morning libation is offered with Gayatri hymns The Vasus are connected with that part of the sacrifice The prānas are the Vasus, for, verily, they make everything abide (vāsayanti) in this body

PERSON The visible man, consisting of the aggregate of the body, senses prānas, etc

A PERSON ETC One is asked to look upon a man, symbolically, as a sacrifice Two reasons for the similarity are given

THE GĀYATRI ETC This is one point of similarity The other two parts of a man's life will be presently explained as similar to the other two libations.

THE VASUS ETC This is the other point of similarity

ARE CONNECTED The Vasus are the controlling deities of the morning libation

PRĀNAS That is to say, the sense-organs

FOR, VERILY, ETC It is only while the pranas abide in the body that all beings continue to live The pranas are called Vasus because they abide and make others abide

After describing in the preceding chapter the method of meditation for obtaining a long lived son, the Upanishad lays down in the present chapter the meditation whereby one can prolong one's own life It is only when a man lives long that he enjoys the company of his sons and other earthly pleasures

2

If anything ails him during that period, he should recite [the following mantra] "O ye prānas, ye Vasus, unite this morning libation with the midday libation May I, who am a sacrifice, not disappear in the midst of the prānas, who are the Vasus" Thus he rises from his illness and becomes free of it

AILS That is to say, if he suffers from a serious illness

CHAPTER XVII

MAN AS A SACRIFICE (II)

WHEN A MAN hungers, thirsts, and abstains from pleasures—these are his initiatory rites

MAN He who is the sacrificer
INITIATORY RITES He should regard these miseries as initiatory rites

The initiatory rites in the Soma sacrifice require several acts of penance on the part of the sacrificer He should practise self-control, use a hard deer-skin for his seat, live on a diminishing quantity of milk, and confine himself to a particular spot between sunrise and sunset Thus the initiatory rites are painful One should look upon the afflictions of life as initiatory rites The experience of pain is common to both

2

When he eats drinks, and enjoys pleasures, he then participates in the Upasadas

UPASADAS A ceremony which constitutes a part of the Soma sacrifice The sacrificer in this ceremony, drinks milk, but before the initiatory rites the sacrificer [illegible]
day
him
eats
drr

3

When a man laughs, eats, and enjoys sexual intercourse—these are the Stuta and Śastra

STUTA A class of mantras recited in the sacrifice
ŚASTRA A Śastra is a hymn of the Rig Veda sung with a proper melody and it is turned into a Sāman.

FOR, VERILY, ETC The pranas are called the Ādityas The Ādityas (suns) take up liquids, likewise, the senses-organs take up sound, taste, etc.

6

If anything ails him during that [third] period, he should recite [the following mantra] "O ye prānas, ye Ādityas, extend this my third libation to the full age May I, who am a sacrifice, not disappear in the midst of the prānas, who are the Ādityas" Thus he rises from his illness and becomes free of it

FULL AGE The full span of life, as stated in this chapter, is one hundred and sixteen years

That the teaching described above brings the proper result is shown by an example

7

Mahidāsa, the son of Itara, knew this and said [addressing a disease] "O you [disease]! Why do you afflict me? I shall not die of this [pain] He lived a hundred and sixteen years He, too, who knows this lives on to a hundred and sixteen years

ONE HUNDRED AND SIXTEEN YEARS This number is obtained by adding twenty four, forty four, and forty eight

Here ends Chapter Sixteen
of Part Three of the
Chhāndogya Upanishad

CHAPTER XVII

MAN AS A SACRIFICE (II)

WHEN A MAN hungers, thirsts, and abstains from pleasures—these are his initiatory rites

MAN He who is the sacrificer
INITIATORY RITES He should regard these miseries as initiatory rites.

The initiatory rites in the Soma-sacrifice require several acts of penance on the part of the sacrificer He should practise self-control, use a hard deer-skin for his seat, live on a diminishing quantity of milk, and confine himself to a particular spot between sunrise and sunset Thus the initiatory rites are painful One should look upon the afflictions of life as initiatory rites The experience of pain is common to both

2

When he eats drinks, and enjoys pleasures, he then participates in the Upasadas

UPASADAS A ceremony which constitutes a part of the Soma sacrifice The sacrificer in this ceremony, drinks milk, but before the initiatory rites the sacrificer must fast Thus the former is a happier man He also knows that the day when he can eat somewhat of a normal meal is not far off This, too, makes him happy [illegible]
eating [illegible]
drink [illegible]

3

When a man laughs, eats, and enjoys sexual intercourse—these are the Stuta and Śastra

STUTA A class of mantras recited in the sacrifice
ŚASTRA A Śastra is a hymn of the Rig Veda sung with a proper melody and thus turned into a Sāman

Laughter, etc are accompanied by sounds The hymns and recitations are also full of sounds This is the similarity

4

Austerity, almsgiving, uprightness, non-violence, and truthfulness—these are the gifts (dakshinā) for the priests

The similarity between austerity etc and the gifts for the priests is this the former enhance the righteousness of a man, and the latter make a religious act fruitful

5

[Because the life of a man is a sacrifice] therefore they say that his mother will give birth (soshyati) to him, or his mother has given birth (asoshtā) to him [The same words are used in the Soma sacrifice and mean "He will pour out the Soma-juice" and "He has poured out the Soma-juice"] This is his birth His death is the Avabhritha

His MOTHER ETC The words *soshyati* and *asosthā* are both derived from the root *su*, which means both to give birth and to extract the soma juice

THIS IS ETC The extraction of the soma juice, in the Soma sacrifice, and the birth of a person have similarities because of their association with the same root *su*

AVABHRITHA After the completion of the Soma-sacrifice the sacrificer and his wife take a bath called the Avabhritha Then he changes his clothes Similar ceremonies are performed after death The corpse is given a bath and dressed in new clothes On account of this similarity, also the life of a man is regarded as a sacrifice

The eulogy of the teaching

6

Ghora, of the line of Angirasa, communicated this [teaching] to Krishna, the son of Devaki—and it quenched Krishna's thirst [for any other knowledge]—and said "When a man approaches death he should take refuge in these three [thoughts] 'Thou art indestructible (akshata),' 'Thou art unchanging (aprachyuta)' and 'Thou art the subtle prāna'"

On this subject there are two Rik-verses

KRISHNA He is quite different from the famous Krishna of the *Mahābhārata*

SHOULD . . . REFUGE That is to say, should recite

THOU ART These refer to the passages in the Yajur Veda

TWO RIK VERSES These verses are for the eulogy of the teaching and not for the purpose of repetition (japam) See Ri. VIII vi 30 and I l 10

7

"They (i e the knowers of Brahman) see everywhere the Supreme Light, which shines in Brahman, which is all pervading like the light of day and which belongs to the primeval Seed

'Perceiving the higher light [in the sun]—which is above the darkness [of ignorance]—as the higher light in the heart, [perceiving] the Supreme Light which is higher than all lights, we have reached the Highest Light, the Sun, the most luminous among the gods, yea, we have reached the Highest Light, the Sun, the most luminous among the gods"

THEY SEE ETC That is to say, they realize Brahman as a result of the practice of self-control, continence, and other spiritual disciplines

HIGHER LIGHT [IN THE SUN] That is to say, Saguna Brahman, which is indicated by the word *Tat* (*That*) in the Vedic statement 'Tattvamasi" ("That thou art.")

HIGHER LIGHT IN THE HEART That is to say, the individual self, which is indicated by the word *tvam* (*thou*) in the Vedic statement "Tattvamasi" "That" and "thou" are identical

SUPREME LIGHT The Pure Brahman, which is the ground of identity of both "That' and thou."

SUN That which energizes all things

Here ends Chapter Seventeen
of Part Three of the
Chhândogya Upanishad

CHAPTER XVIII

THE MIND AND THE ĀKĀŚA AS SYMBOLS OF BRAHMAN

ONE SHOULD *meditate on the mind* as Brahman—th [illegible] reference to the body One should [illegible] this is *said with reference to the* [illegible] reference to the body and the [illegible] reference to the gods—are being taught

MIND Brahman is realized in the pure mind
ĀKĀŚA Brahman and the ākāśa are both subtle and all-pervading

Brahman was described in III xiv 2 as the mind and the ākāśa because of the similarity of some of their attributes Now one is asked to look upon the entire mind and the ākāśa as Brahman

2

That Brahman has four feet (quarters) speech is one foot, the prāna (the nose) is one foot, the eye is one foot, the ear is one foot—this is said with reference to the body Now with reference to the gods Agni (fire) is one foot, Vāyu (air) is *one foot,* Āditya (*the sun*) is one foot, and the quarters (diśāh) are one foot *This is the twofold* meditation with reference to the body and with reference to the gods

SPEECH The organ of speech
PRĀNA The word here indicates the organ of breathing

An animal stands on four legs, which are attached to its belly *Likewise* [illegible] Brahman *whose symbol* [illegible] d to Brahman [illegible]

3

Speech is, indeed, a fourth foot (quarter) of Brahman (of which the

mind is a symbol]. It shines and warms with the light of fire. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman

SPEECH ETC. As an animal goes out, with the help of its legs, in search of food, so the mind seeks, with the help of the organ of speech, to express its thought. [illegible] The [illegible]

IT SHINES ETC. That is to say, one should meditate on fire, the air, the sun, and the quarters as the foundations of speech, the prāna (the nose), the eye, and the ear. Or the passage may mean that the organ of speech obtains its energy from such heat-giving substances as oil, butter, etc.

4

Prāna (the nose) [illegible] warms with the [illegible] with fame, with [illegible]

AIR. The air stimulates the organ of smell

5

The eye, indeed, is a fourth foot of Brahman. It shines and warms with the light of the sun. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman.

SUN. The sun stimulates the eye and reveals the objects seen by the eye

6

The ear, indeed, is a fourth foot of Brahman. It shines and warms with the light of the *quarters*. With fame, with renown, and with the radiance of Brahman he shines and warms who knows this, yea, who knows this

QUARTERS. The quarters stimulate the ear and reveal sound

Here ends Chapter Eighteen
of Part Three of the
Chhāndogya Upanishad.

CHAPTER XIX

MEDITATION ON THE SUN AS BRAHMAN

THE SUN is Brahman this is the teaching An explanation thereof follows

In the beginning this [universe] was non-existent It became existent. It grew It turned into an egg The egg lay for the period of a year Then it broke open Of the two halves of the egg shell, one half was of silver, the other of gold

THE SUN ETC The sun has been represented in the preceding chapter as one of the four feet of Brahman It is now represented as Brahman, and should be meditated upon as such

IN THE BEGINNING That is to say, prior to the manifestation of name and form.

NON-EXISTENT Before the creation there was neither name nor form It is not that nothing whatever existed at that time for the manifested universe cannot come out of nothing Therefore the meaning is that the universe was not differentiated into name and form it was as if non existent From the relative standpoint, the existence and non-existence of an object seem to depend upon the sun In the absence of the sun when everything is pitch dark nothing is seen to exist When the sun shines, all objects are seen to exist It is said in common parlance that in the absence of the king the capital is as good as non-existent. Thus the purpose of the text is to eulogize the sun and not to describe the existence or non-existence of the universe The sun is to be regarded as Brahman

IT BECAME EXISTENT What had been dormant and inert before became slightly active and mobile

IT GREW It showed a slight manifestation of name and form like the sprouting of a seed It became further materialized

LAY That is to say, continued to exist in the same form

The whole verse is a eulogy of the sun, which is to be regarded as a symbol of Brahman

2

That which was of silver became the earth, that which was of gold heaven What was the thick membrane [of the white] became the

mountains, the thin membrane [of the yolk], the mist and the clouds The veins became the rivers, the fluid in the bladder, the ocean

THAT . . . SILVER Refers to the lower half of the egg-shell
HEAVEN The upper regions
THICK MEMBRANE Which covers the embryo
VEINS That is to say, the veins of the embryo

3

And what was born of it was yonder Āditya, the sun When it was born shouts of "Hurrah!" arose, together with all beings and all objects of desire. Therefore at its rise and its every return shouts of "Hurrah!" together with all beings and all objects of desire arise.

SHOUTS . . . AROSE As people shout in joy when the first son of their king is born.

ALL BEINGS Both animate and inanimate.

THEREFORE ETC Because the existence of beings and the objects of their desire depend upon the sun.

4

He who, knowing this, meditates on the sun as Brahman—pleasant sounds will quickly approach him and continue to delight him, yea, will continue to delight him.

PLEASANT SOUNDS ETC This is the tangible result The intangible result is the attainment of Brahman.

Here ends Chapter Nineteen
of Part Three of the
Chhāndogya Upanishad

CHAPTER I

THE STORY OF JĀNAŚRUTI AND RAIKVA

[illegible]

THERE ONCE ETC The story is introduced with a view to making the teaching easily comprehensible Another purpose is to show that such virtues as *generosity* and calmness are necessary for the acquiring of knowledge

It has been previously mentioned that vāyu (the air) and the prāna are feet, or parts, of *Brahman* Now they are represented as Brahman Itself, so that they may be meditated upon as such

2

One night some flamingos were flying along One flamingo said to another "Hey! Ho! Short sighted, Short sighted! The radiance of Jānaśruti the great-grandson of *Janaśruta*, has spread to the sky Do not touch it lest it should burn you"

ONE NIGHT ETC Evidently it was a summer night and Jānaśruti was resting on the terrace of his palace

FLAMINGOS According to Śankarāchārya certain [illegible] with the [illegible] flying [illegible]

Shor[illegible]

3

The other replied "[illegible] spoken as though [illegible]

"What sort of [illegible]

7

The attendant searched for him and returned without finding him. Then the king said to him "Listen, where a knower of Brahman is to be searched for, look for him there"

WHERE ETC That is to say, in solitary places, such as a forest or the bank of a river

8

[After [illegible]
underneа [illegible]
near him [illegible]
cart?"

"Oh yes, I am he," he answered

Then the attendant returned, saying to himself "I have found him out."

OH YES, ETC Evidently Raikva was annoyed at being disturbed, and he answered in an off hand manner

Here ends Chapter One
of Part Four of the
Chhāndogya Upanishad.

SAY, ETC The implication is as follows "Oh, this king is a mean fellow being what he is, and yet you speak of him as highly as if he were Raikva, the man with the cart When the man is not at all like Raikva, it is certainly not proper to speak of him as if he were Raikva." (*Śankaracharya*)

4

[The short sighted flamingo replied] "As [in a game of dice], when the krita is won, the lower ones also are won, so whatever merits people acquire all accrue to that Raikva As Raikva I describe him, too, who knows what Raikva knows"

KRITA: A game of dice is played with four dice They are marked with one two, three, and four spots and are called, respectively, kali, dvāpara, tretā and krita The krita represents the highest number When a person succeeds in throwing it, he wins the other three dice also The higher number includes the lower

ALL ACCRUE TO THAT RAIKVA Because Raikva was the most virtuous of all. The results of the good deeds performed by him included the results of the good deeds of other living beings

AS RAIKVA ETC If anyone knows what Raikva knows, then to such a one also as to Raikva, belong the results of all the virtuous deeds performed by other living beings

5–6

Janaśruti the great grandson of Janaśruta overheard this [conversation] Immediately after getting out of bed, he said to his attendant "Friend, did you speak of me as though I were Raikva, the man with the cart?"

"What sort of person is Raikva, the man with the cart?"

As [in a game of dice], when the krita is won the lower ones also are won, so whatever merits people acquire all accrue to that Raikva As Raikva I describe him too, who knows what Raikva knows"

JANAŚRUTI ETC The king, lying on the terrace of his palace overheard the conversation of the flamingos, deprecating him and praising Raikva another learned person Brooding over this he passed the remaining portion of the night and in the morning was aroused by the eulogistic chants of his bards.

ATTENDANT The word *kshattā* in the text may mean either a charioteer or a door keeper Such a person is born of a kshatriya mother and a śudra father or of a śudra mother and a kshatriya father

FRIEND ETC That is to say, the eulogistic chants sung by the bards were proper only for Raikva, and not for him. Or the passage may mean "Friend please tell Raikva with the cart, that I want to call on him"

AS [IN A GAME OF DICE] ETC The king repeated the words of the flamingos.

a chariot with mules, this wife, and this village where you shall dwell Revered Sir, teach me"

5

Then considering her (the princess) as the door for imparting knowledge, Raikva said "O Śudra! You brought these [cows and other presents, this is good] But you will make me speak now only through this means (i e the princess)"

These are the villages named Raikvaparna, in the country of Mahāvrishas, where Raikva lived

Now Raikva said to the king

ŚUDRA Raikva was pleased with the gifts the king now offered The word *śudra* he uses now is only a repetition of what he had said before, no insult was meant.

THESE ARE ETC The villages which the king gave Raikva as a gift came to be called Raikvaparna

Here ends Chapter Two
of Part Four of the
Chhāndogya Upanishad

CHAPTER II

DIALOGUE OF RAIKVA AND JĀNAŚRUTI (I)

THEN JĀNAŚRUTI the great-grandson of Janaśruta took with him six hundred cows, a necklace, and a chariot with mules, and went to Raikva and said

"Raikva, here are six hundred cows, a necklace, and a chariot with mules Pray, revered Sir, teach me the deity whom you worship" (1-2)

The king had understood from the report of his attendant that Raikva intended to settle down as a householder and needed wealth to defray his household expenses

3

To him the other said "Ah, may the necklace and the chariot remain with you, O Śudra, along with the cows"

Thereupon Jānaśruti the great-grandson of Janaśruta took with him a thousand cows, a chariot with mules, a necklace and his own daughter, too, and went to Raikva

Śudra According to Śankarāchārya, the king did not belong to the śudra caste "The old teachers have explained this point thus By addressing him as 'Śudra,' the sage Raikva shows that he already knows what is passing in the king's mind. The word *śudra* means 'one who is *melting (dravati)* with sorrow at hearing of the greatness of Raikva as spoken of by the flamingos Or it may be that the king is addressed as 'Śudra' because he comes for instruction with an offering of riches, like a śudra, without serving him like a religious student, with salutations and attendance, as befits a person belonging to a higher caste, the word does not mean that the king is a śudra by caste Others however have explained that Raikva addressed him thus because he was enraged at his offering so little, it is said that wealth is to be accepted when a sufficient amount is offered" (*Śankarāchārya*)

4

Jānaśruti said to him "Raikva, here are a thousand cows, a necklace,

Kakshasena, were being waited upon at their meal, when a brahmachārin begged food of them They did not give him anything

THEY DID NOT ETC They understood the religious student to be proud of his knowledge of Brahman, and intended to test him. They wanted to see what he would say to them.

6

He said "One God, Prajāpati, swallowed the four great ones He is the Guardian of the world O descendant of Kapi, O Abhipratarin, mortals do not see Him though he abides in manifold forms Verily, this food has not been given to Him to whom it belongs"

ONE GOD ETC Or the passage may be translated as follows "The God who swallowed four great ones, who is He?"

[illegible]

WORLD The whole universe, consisting of heaven, earth, and the mid region.
MANY FORMS That is to say, from the standpoint of the gods and the body
VERILY, THIS FOOD ETC The brahmachārin knew his identity with Prajāpati, who as the prana, is the real eater Therefore to deny him food was to deny it to Prajāpati

7

Śaunaka of the line of Kapi, pondering on those words went to the brahmach[illegible]

Then he said [to the attendants] "Give him food"

SELF OF THE GODS That is to say, of fire, the sun, the moon, and water Or the passage may mean that, as vāyu, He swallows them at the [illegible]

[illegible]

UNBROKEN TEETH That is to say, though He swallows everything, yet He never grows weary

WE MEDITATE UPON THIS Or the passage may mean "We do not meditate upon this Brahman, but on the Supreme Brahman."

CHAPTER III

DIALOGUE OF RAIKVA AND JĀNAŚRUTI (II)

"VERILY, VĀYU (the air) is the swallower (samvarga) For when fire goes out it is indeed swallowed by the air When the sun sets it is swallowed by the air When the moon sets it is swallowed by the air

VĀYU ETC *The word vayu here means the external air, and not the prāna,* which will be mentioned later The air should be meditated upon as the great swallower, for it swallows up or absorbs into itself deities like fire, the sun, and the moon Vayu is a symbol of Prajāpati

SWALLOWED BY ETC The air makes these cosmic divinities one with itself

2

"When water dries up it is swallowed by the air For indeed the air absorbs them all So much with reference to the gods

3

"Now with reference to the body Verily, the prāna is the swallower When a man sleeps, speech goes into the prana, sight goes into the prāna, hearing goes into the prana, and the mind goes into the prāna For indeed the prana absorbs them all

4

"These are the two swallowers the air among the gods, the prāna among the senses"

With a view to eulogizing the aforesaid swallowers, a story is told

5

Once Śaunaka of the line of Kapi, and Abhipratārin son the of

CHAPTER IV

THE STORY OF SATYAKĀMA

ONCE UPON a time, Satyakama the son of Jabālā addressed his mother and said "[Revered] Mother, I wish to become a brahmacharin Of what ancestry am I?"

I WISH ETC He wished to lead the life of a religious student at a teacher's house for the purpose of studying the Vedas

ANCESTRY The Sanskrit word *gotra* in the text refers to the remote founders of the family, who are generally holy persons Their names are recited on such sacred occasions as marriages, initiations, etc

The [illegible] emphasize faith and austerity as helps for meditation

2

She said to him "I do not know, my child, of what ancestry you are In my youth I was preoccupied with many [household] duties and with attending [on guests] when I conceived you I do not know of what ancestry you are I am Jabāla by name, and you are Satyakama So you may speak of yourself as Satyakāma Jābala (the son of Jabāla)

IN MY YOUTH ETC When a young woman, she had been extremely busy with various household duties It was then that she had conceived Satyakama, and at that time her husband had died Hence she had not had an opportunity to find out her husband's ancestry According to some modern writers, Satyakama did not have a legitimate father

3

He [came to] Gautama the son of Haridrumata and said "Revered Sir I wish to live with you as a brahmacharin May I approach you, Sir [as a pupil]?"

The result of this knowledge

8

They gave [food] to him Now these five (i e. the eater vāyu, and fire, the sun, the moon, and water, which are its food) and those five (i e the eater prāna, and the organs of speech, the eye, the ear, and the mind, which are its food) make ten These together constitute the krita (the highest throw in a game of dice) [On account of this similarity of ten,] these ten are the food in the [ten] quarters, and further, they are Virāt the eater of food, by which all this becomes seen All this he sees, and the eater of food he becomes, who knows thus, yea, who knows thus

KRITA The krita throw comprises ten kali (1) + dvāpara (2) + tretā (3) + krita (4) (See IV i 4) It is because the krita represents the highest number that it includes the others Therefore it is the eater and the others are its food Thus the krita and its food make ten Again, vāyu and its food make five, and the prāna and its food make five Thus the total is ten, which includes both the eater and the food On account of this similarity, the krita and its food are not different from vāyu and its food, and also from prāna and its food, because they too make ten

FOOD Virāt is described in the Vedas as food He is also the eater of food

QUARTERS There are ten quarters east, west north, south the four subsidiary quarters, and the upper and lower quarters

Here ends Chapter Three
of Part Four of the
Chhāndogya Upanishad

CHAPTER V

INSTRUCTION BY THE BULL

THE BULL [of the herd], addressing him, said "Satyakama!"

'Revered Sir!" Satyakāma replied

The bull said "Dear friend, we have become a thousand, take us to the teacher's house

REVERED SIR Satyakāma found out that the deity Air (Vayu) controlling the quarters, pleased with his faith and austerity, was speaking to him through the bull He therefore addressed him with respect

2

'I will declare to you one foot of Brahman"

'Declare it, Revered Sir"

The bull said to him "The east is one quarter, the west is one quarter, the south is one quarter, the north is one quarter This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Prakāśavat (shining)

Brahman has three other parts, or feet, each consisting of four quarters

3

'He who [illegible]

of four qu[illegible]

shining [illegible]

Brahman consisting of four quarters as shining"

BECOMES SHINING ETC This is the visible result

HE CONQUERS ETC This is the result the seeker obtains after death

Here ends Chapter Five
of Part Four of the
Chhandogya Upanishad

REVERED SIR The Sanskrit word *bhagavān* in the text, which refers to God as endowed with the six supernatural attributes, is an epithet used in addressing a teacher or father, and denotes respect It has been translated throughout *The Upanishads* as "revered Sir," "venerable Sir," or "Sir"

4

Gautama said to him: "Of what ancestry are you, dear friend?"

Satyakāma said "I do not know, Sir, of what ancestry I am. I asked my mother about it, and she replied 'In my youth I was preoccupied with many [household] duties and with attending [on guests] when I conceived you I do not know of what ancestry you are I am Jabālā by name, and you are Satyakāma' I am therefore, Sir, Satyakāma Jābāla"

DEAR FRIEND The Sanskrit word *somya* has no English equivalent This epithet, generally used in addressing a son or disciple, denotes a young man of comely and pleasant face, reflecting innocence and inner serenity Throughout *The Upanishads* the word has been translated either as "my dear" or "dear friend"

5

Gautama said "None but a [true] brāhmin would thus speak out. Fetch the fuel, dear friend, I shall initiate you You have not departed from truth"

He initiated Satyakāma Having separated out four hundred lean and weak cows [from his herd], he said 'Dear friend, go with these."

Driving them away [toward the forest], Satyakāma said 'I shall not return until they become a thousand" He lived a number of years [in the forest]

When the cows had become a thousand—

WOULD THUS ETC That is to say, would make such a straightforward answer in spite of the possibility of his being misunderstood as being a person of illegitimate birth

NOT DEPARTED ETC A true brāhmin under no circumstances swerves from truth

FUEL For the purpose of lighting the sacrificial fire The offering of oblations forms a part of the initiatory rites.

Here ends Chapter Four
of Part Four of the
Chhāndogya Upanishad

CHAPTER VII

INSTRUCTION BY THE SWAN

[AGNI FURTHER said] "A hamsa (swan) will declare to you another foot "

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house] And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east

HAMSA Here the word *hamsa* signifies the deity sun, because both are white and both fly in the sky

2

Then a swan flew to him and said "Satyakāma!"

Revered Sir!" Satyakama replied

3

' Dear friend, I will declare to you one foot of Brahman "

"Declare it, revered Sir "

The swan said to him "Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Jyotishmat (luminous)

4

' He who knows this and meditates on the foot of Brahman consisting of four quarters as luminous, becomes luminous on this earth He conquers luminous worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as luminous

Here ends Chapter Seven
of Part Four of the
Chhāndogya Upanishad

CHAPTER VI

INSTRUCTION BY FIRE

[THE BULL further said] "Agni (fire) will declare to you another foot of Brahman "

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house] And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east

2

Agni (fire), addressing him said 'Satyakāma!"
"Revered Sir!" Satyakāma replied

3

"Dear friend, I will declare to you one foot of Brahman "
"Declare it, revered Sir "

Agni said to him "The earth is one quarter, the sky is one quarter heaven is one quarter, the ocean is one quarter. This dear friend is one foot of Brahman, consisting of four quarters and this foot is called Anantavat (endless)

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as endless becomes endless on this earth He conquers endless worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as endless '

Here ends Chapter Six
of Part Four of the
Chhāndogya Upanishad

CHAPTER IX

INSTRUCTION BY THE TEACHER

SATYAKĀMA REACHED the teacher's house. The teacher said to him 'Satyakāma!"

'Revered Sir!" Satyakāma replied

2

The teacher said "Dear friend, you shine like one who knows Brahman Who has taught you?"

"Others than men," he replied "But I wish, revered Sir, that you alone should teach me"

YOU SHINE ETC "Of a knower of Brahman, the sense-organs are tranquil, the face is smiling, the mind is free from worries and happy" (*Śankarāchārya*)

OTHERS THAN ETC That is to say, certain gods who had assumed diverse forms for this purpose As Satyakāma was a disciple of Gautama, it would have offended the latter if he had accepted any other teacher He thus indicated that he did not think highly of the teachings received from the others

3

"For I have heard from persons like your good self that only knowledge which is learnt from a teacher (āchārya) leads to the highest good"

Then he (Gautama) taught him the same knowledge Nothing whatsoever was left out, yea, nothing whatsoever was left out.

SAME KNOWLEDGE That is to say, what he had learnt from the gods in the shape of the bull, fire, etc, namely, the doctrine of Brahman as endowed with four parts and sixteen quarters

Here ends Chapter Nine
of Part Four of the
Chhandogya Upanishad

CHAPTER VIII

INSTRUCTION BY THE DIVER-BIRD

[THE SWAN further said] "A *madgu* (diver-bird) will declare to you another foot."

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house]. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east.

Madgu: A kind of water bird. Being intimately related to water, it signifies here the prāna, which cannot dwell in the body without water.

2

Then a diver-bird flew to him and said: "Satyakāma!"

"Revered Sir!" Satyakāma replied.

3

"Dear friend, I will declare to you one foot of Brahman."

"Declare it, revered Sir."

The diver-bird said to him: "The prāna is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Āyatanavat (having support).

Āyatanavat: The word *āyatana* denotes the mind, which is the support of the experiences of all the other organs. The foot of Brahman of which the mind forms a part is named Āyatanavat.

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as Āyatanavat, possesses a support (i.e. home) on this earth. He conquers the worlds which offer a home—he who knows this and meditates on the foot of Brahman consisting of four quarters as Āyatanavat."

Here ends Chapter Eight
of Part Four of the
Chhāndogya Upanishad

5

He said "I understand that the prāna is Brahman, but I do not understand 'joy' (ka) and 'the ākāśa' (kha)"

They said "What is joy (ka) is the ākāśa (kha), what is the ākāśa (kha) is joy (ka)"

They taught him the prāna (i e Brahman) and the ākāśa related to it

I UNDERSTAND BRAHMAN A man's life depends upon the prana From this universal experience one can assume that the prāna is Brahman

BUT I DO NOT ĀKĀŚA Joy (ka) generally signifies the transitory pleasures derived from the contact of the senses with physical objects Ākāśa generally signifies an element, material and non intelligent in nature It is difficult to understand how they can be Brahman

WHAT IS JOY Joy (ka), qualified by the all pervading ākāśa (kha), becomes free from [illegible]
objects with [illegible]
becomes free [illegible]
cation, joy a[illegible]
endowed with imperishable joy The gist of the text is that what is said to represent Brahman is the joy residing in the akaśa of the heart and the ākāśa which [illegible]

[illegible] ākāśa in the heart, and not the physical ākāśa They further taught that the prāna, too, is Brahman, because of its relation to Brahman, whose symbol is the ākaśa in the heart Thus the fires taught that these two the prāna and the ākāśa, together represent Brahman

Here ends Chapter Ten
of Part Four of the
Chhāndogya Upanishad

CHAPTER X

THE STORY OF UPAKOŚALA

UPAKOŚALA the son of Kamala dwelt as a brahmachārin (religious student) with Satyakāma the son of Jabālā He tended his [teacher's] fires for twelve years Satyakāma allowed his other pupils to return to their homes [after they had finished their Vedic studies] but did not allow Upakośala to depart

In this section the meditation on Brahman as the cause will be taught harmonizing it with the meditation on Brahman as the effect, that is to say the phenomenal universe

2

Then his wife said to him "This brahmachārin practising austerities, has intelligently tended your fires Give him instruction lest the fires should blame you" The teacher however went away on a journey without teaching him

3

The brahmacharin out of [mental] grief began to fast Then the teacher's wife said to him "Brahmachārin why do you not eat?"

He said "There are in a man [like me] many desires directed to various objects I am full of sorrows I will not eat

SORROWS A man is filled with sorrows when he does not obtain the objects of his desires Upakośala's mind was full of such sorrows

4

Thereupon the fires said among themselves 'This brahmachārin practising austerities, has intelligently tended us Come let us teach him"

They said to him 'The prāna is Brahman ka (joy) is Brahman kha (the ākāśa) is Brahman"

CHAPTER XII

INSTRUCTION BY THE SOUTHERN FIRE

THEN THE Anvāhārya (Southern) Fire taught him "Water, the quarters, the stars, and the moon [are my forms] The person that is seen in the moon—I am he, I am he indeed

ANVĀHĀRYA FIRE The fire on the right, called the Southern Fire, chiefly intended for the Manes

2

"He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Anvāhārya Fire], reaches his full age, and lives brightly His descendants do not perish We support him in this world and in the other who, knowing this, meditates [on the fire]"

Here ends Chapter Twelve
of Part Four of the
Chhāndogya Upanishad

CHAPTER XI

INSTRUCTION BY THE HOUSEHOLD FIRE

NEXT THE Gārhapatya Fire taught him "The earth, fire, food, and the sun [are my forms] The person that is seen in the sun—I am he, I am he indeed

GĀRHAPATYA FIRE The Household Fire, which burns day and night on the altar and is never allowed to go out

EARTH ... SUN The meaning is that Brahman is manifested in all of them.

The fires first gave him instruction jointly Now they are instructing him separately

2

"He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Garhapatya Fire], reaches his full age, and lives brightly His descendants do not perish We support him in this world and in the other who knowing this, meditates [on the fire] "

Here ends Chapter Eleven
of Part Four of the
Chhāndogya Upanishad

CHAPTER XIV

DIALOGUE BETWEEN THE TEACHER AND THE PUPIL

THEN THEY (i e all the fires) said "Upakośala, dear friend, thus we have taught you the knowledge of ourselves and the knowledge of the Self. But the teacher will teach you the way"

The teacher returned and said to him 'Upakośala!"

THE WAY That is to say, to the attainment of the results of the knowledge imparted by the fires.

2–3

He replied "Revered Sir!"

Dear friend, your face shines like that of one who knows Brahman Who has taught you?"

'Who should teach me, Sir?"

Here he conceals [the fact], as it were

And he said [pointing to the fires] "For this reason they are of this form now, though they were of a different form before"

'Dear friend, what did they teach you?"

"This," Upakośala replied [and repeated some of what the fires had told him]

The teacher said They told you, dear friend, only about the worlds, but I shall tell you [about Brahman] As water does not cling to the lotus leaf so no evil clings to one who knows this"

Upakośala said to him 'Revered Sir, please tell me"

HE CONCEALS ETC The meaning is that neither did he actually conceal the fact, nor did he frankly tell what the fires taught him.

FOR THIS REASON ... BEFORE The fires, pleased with Upakośala's service, had given him instruction. But now, seeing the teacher, they began to quiver, as it were They were not as they had been before. Pointing out this fact, Upakośala hinted that the fires had given him instruction.

THEY ... TELL YOU They had told Upakośala only about parts of Brahman, but now the teacher proposed to teach him the whole of Brahman

AS WATER ETC Such is the glory of the Knowledge of Brahman.

Here ends Chapter Fourteen
of Part Four of the
Chhāndogya Upanishad

CHAPTER XIII

INSTRUCTION BY THE ĀHAVANĪYA FIRE

THEN THE Āhavanīya Fire taught him: "The prāna, the ākā heaven, and lightning [are my forms]. The person that is seen in lightning—I am he, I am he indeed.

ĀHAVANĪYA FIRE: The fire on the eastern side of the sacrificial altar, meant for the gods

2

"He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Āhavanīya Fire], reaches his full age, and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates [on the fire]."

Here ends Chapter Thirteen of Part Four of the Chhāndogya Upanishad

Now the path followed by the knower of Brahman after death is described

5

"Now, whether or not they perform the funeral rites for such

humanity, yea, they do not return"

WHETHER OR NOT ETC The meaning is not that no rites are required,

Samyadvama, Vamani, Bhamani, etc

LIGHT The words *light*, *day*, etc, signify the deities controlling them.

PERSON HUMAN He comes from Brahmaloka.

BRAHMAN That

man is not mean

existence while h

About him it is

THOSE WHO TRAVEL ETC There are two classes of people who go Brahmaloka Those who attain it as a result of the performance of the Horse-sacrifice, the practice of continence, and other spiritual disciplines dwell there till the end of the present cycle In the next cycle they are born again on earth But those who go to Brahmaloka as a result of worshipping the Brahman with attributes obtain Liberation there, through God's grace

Here ends Chapter Fifteen
of Part Four of the
Chhāndogya Upanishad

CHAPTER XV

INSTRUCTION BY THE TEACHER

HE SAID "The person that is seen in the eye—that is the Self This is the immortal, the fearless, this is Brahman That is why, if one drops melted butter or water in the eye, it flows away on both sides

THE PERSON ... EYE Brahman is described as the Seer of seeing by those who have withdrawn their minds from the external world and practise continence calmness, and discrimination between the real and the unreal (Compare VIII vii 4, *Br Up* III vii 18 and IV iii 23)

THAT IS THE SELF *Of all living beings*

FEARLESS Because Brahman is immortal

BRAHMAN That is to say, endless and great

THAT IS WHY ETC The greatness of Brahman is described through an *illustration*

IT FLOWS AWAY ETC As water does not cling to the lotus leaf If such is the greatness of the place where Brahman dwells, the Dweller Himself must be immensely great He is not affected by actions, good or evil

2

"The seers call him Samyadvāma, for all blessings (vāma) go towards him (samyanti) All blessings go towards him who knows this

HIM The person seen in the eye

SAMYADVĀMA This word, as also the other two mentioned in the two following verses, are secret names of Brahman

3

"He is also Vāmani, for he carries to living beings (nayati) all blessings (vāma) He who knows this carries all blessings

4

"He is also called Bhāmani, for he shines (bhāti) in all the worlds He who knows this shines in all the worlds

mistake is committed If any mistake is committed he corrects it, and for that purpose certain corrective penances are enjoined The silence of the Brahmā priest resembles the meditation of the sages in the forest, and therefore this chapter is inserted here

MENTALLY Through discriminative wisdom.

PRĀTARANUVĀKA Certain Rik mantras recited in the morning

PARIDHĀNIYA Certain Rik mantras recited at the conclusion of the sacrifice

SACRIFICE IS INJURED Because the sacrifice is supervised by a Brahmā priest who does not know how to perform his duty

4

But if the Brahmā priest, after the Prataranuvaka hymn has begun and before the recitation of the Paridhāniya, does not [break his silence and] speak, he purifies both the ways, and neither of them is injured

It is imperative that in a Soma sacrifice the Brahmā priest should not break his silence

Here ends Chapter Sixteen
of Part Four of the
Chhāndogya Upanishad

CHAPTER XVI

THE SILENCE OF THE BRAHMĀ PRIEST

VERILY, HE who moves along (i e the air) is the sacrifice, for he, moving along, purifies everything And because, moving along he purifies everything, he is the sacrifice Of that sacrifice, the mind and speech are the [two] ways

VERILY, HE ETC The air has the characteristic of motion The sacrifice is also characterized by action Therefore air is the sacrifice Only what moves can remove impurities The sacrifice, too, purifies For that reason also, air is the sacrifice

MIND AND ETC The mind thinks of the meaning of the mantras used in the sacrifice, and they are then uttered through speech Therefore the mind and speech are the two ways for performing it

2–3

The Brahmā priest purifies one of the two (i e the mind) by his mind The other (i e speech) is purified through words by the hotri priest, the adhvaryu priest, and the udgatri priest

If the Brahmā priest after the Prataranuvāka hymn has begun and before the recitation of the Paridhaniya hymn, (breaks his silence and) speaks he purifies only one of the

injury to the sacrifice, the sacrificer too is injured By performing [the defective] sacrifice he becomes more sinful

BRAHMĀ PRIEST The Soma sacrifice is performed by four principal priests

Sāma Veda While the other priests are actively engaged, the Brahmā priest remains silent, following the whole sacrifice mentally and watching that no

4

If the sacrifice is injured with regard to the Rik-verses, one should then offer a libation in the Gārhapatya Fire, saying: "Bhuh Svāhā!" Thus is healed the injury with regard to the Rik-verses by means of the essence and the power of the Rik-verses themselves.

A LIBATION ETC: This is the penance for the mistake of the hotri priest.

5

If the sacrifice is [illegible] with regard to the Y[illegible] ...uld t[illegible] ...vah S[illegible] ... by r[illegible]

6

If the sacrifice is injured with regard to the Sāman-verses, one should then offer a libation in the Āhavaniya Fire, saying. "Svah Svāhā!" Thus is healed the injury with regard to the Sāman-verses by means of the essence and the power of the Sāman-verses themselves.

If the sacrifice is injured with regard to the Brahmā, one should then offer libations into all the three fires, uttering the names of all the three vyāhritis. It is because this injury means an injury to the three Vedas

7–8

As one binds gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron or leather,

Likewise one heals any injury done to the sacrifice with the power of these worlds, these gods, and these three Vedas. That sacrifice is well healed in which there is a Brahmā priest who knows this.

[illegible]

CHAPTER XVII

PENANCES FOR MISTAKES IN THE SACRIFICE

1

PRAJĀPATI BROODED over the worlds, from them, thus brooded over, he squeezed the essences agni (fire) from the earth, vāyu (air) from the mid region, and āditya (the sun) from heaven

BROODED The word *abhyatapat* in the text means practised austerities in the form of intense thinking

While performing the sacrifice, if the Brahmā and other priests do not correctly perform their duties, thereby causing injuries to the sacrifice, they must perform certain penances, called Vyahriti homa, which are described in the present chapter

2

He brooded over these three deities, from them, thus brooded over, he squeezed the essences The Rik verses from fire, the Yajus verses from the air, and the Sāman-verses from the sun

Thus Prajāpati, through intense thinking obtained the knowledge of the three Vedas

3

He brooded over the threefold knowledge (i e the three Vedas), from them, thus brooded over, he squeezed the essences Bhuh from the Rik-verses, Bhuvah from the Yajus verses, and Svah from the Sāman-verses

Bhuh, Bhuvah, and Svah are called the three vyahritis They are the essences of the three Vedas, from which they have been extracted, of the worlds, and of the gods

PART FIVE

CHAPTER I

THE SUPREMACY OF THE PRĀNA

1

OM HE WHO knows what is the oldest and greatest becomes himself the oldest and greatest The prana, indeed, is the oldest and greatest

THE PRĀNA ... OLDEST The prana is said to be the oldest among the sense organs because, while the child is in the womb, the prana functions first and then the other sense-organs begin to function

It has already been mentioned that the worshippers of the Brahman with attributes follow the Northern Path The present section will explain the same path with reference to householders who are conversant with the Five Fires and brahmachārins who practise austerities. Later it will be stated that those who perform rituals without appropriate meditation follow the Southern Path

. . . .

...g resemblance to the first chapter of the sixth part of the *Brihadaranyaka Upanishad*

2

He who knows what is the most excellent (vasishtha) becomes the most excellent among his kinsmen The organ of speech, indeed, is the most excellent.

MOST EXCELLENT The word *vasishtha* in the text means the richest, or the best coverer or the giver of the best abode

ORGAN OF SPEECH ETC The eloquent person becomes rich defeats his opponents, and lives in splendour The result is determined by the nature of the object of meditation

3

He who knows what has [the attributes of] firmness (pratishtha) becomes firm in this world and the next The eye, indeed, is endowed with firmness.

9–10

That sacrifice is inclined to the north in which there is a Brahmā priest who knows this. And with regard to such a Brahmā priest, there is the following gāthā: "Wherever it is injured, thither he (the Brahmā priest) goes."

The silent Brahmā alone, as one of the priests, protects the sacrificer, as a mare protects a warrior. Because the Brahmā priest who knows this protects the sacrifice, the sacrificer, and all the priests, one should therefore make a person who knows thus the Brahmā priest, and not one who knows it not, yea, not one who knows it not.

NORTH. That is to say, the Northern Path, which leads to Brahmaloka.

GĀTHĀ. A kind of metrical verse.

WHEREVER IT IS ETC. Wherever there are mistakes in the sacrifice, thither the Brahmā priest goes, mending them.

SILENT. The word *manana* in the text is derived from *mauna*, *silence*, or the word may mean thoughtful. Whenever mistakes are made, the Brahmā priest breaks his silence and corrects them.

Here ends Chapter Seventeen
of Part Four of the
Chhāndogya Upanishad.

Being thus addressed by Prajāpati, the organs left the body one by one to try their power.

8

The organ of speech departed After being away for a whole year, it came back and said "How have you been able to live without me?" The other organs replied "We lived just as dumb people live, without speaking, but breathing with the prāna (nose), seeing with the eye, hearing with the ear, and thinking with the mind" Then the organ of speech entered [the body]

THINKING Deliberating
ENTERED The organ of speech realized that it was not the best among the organs.

9

The eye departed After being away for a whole year, it came back and said "How have you been able to live without me?" The other organs replied "We lived just as blind people live, without seeing, but breathing with the prāna, speaking with the tongue, hearing with the ear, and thinking with the mind" Then the eye entered [the body]

10

The ear went out. After being away for a whole year, it came back and said 'How have you been able to live without me?" The other organs replied We lived just as deaf people live, without hearing, but breathing with the prāna, speaking with the tongue, seeing with the eye, and thinking with the mind" Then the ear entered [the body]

11

The m [illegible]
and [illegible]
orga [illegible]
[m [illegible] out thinking with the mind, but breathing with the prāna, speaking with the tongue, seeing with the eye, and hearing with the ear" Then the mind entered [the body]

12

Then as the vital breath was about to depart, he uprooted the organs [from their places] just as a noble horse tears up the pegs to which its

THE EYE, INDEED, ETC It is with the help of the eye that one remains firm in rough as well as in smooth places He who knows this lives firmly in rough and smooth times, in both this world and the next

4

He who knows prosperity (sampad), his wishes are fulfilled—both divine and human wishes The ear, indeed, is prosperity.

THE EAR, INDEED, ETC With the help of the ears the Vedas are heard and then their meaning is understood One versed in the Vedas performs sacrifices by which he obtains all desirable objects

5

He who knows the abode (āyatana) becomes the abode of his kinsmen The mind, indeed, is the abode

THE MIND, INDEED, ETC The mind is the abode or support of the impressions of the objects gathered by the sense-organs

6

The prānas (sense-organs) disputed among themselves about who was the best [among them], [each] saying "I am the best," "I am the best."

The organs of perception and action and also the mind are controlled by conscious deities, they are therefore described in the text as conscious.

7

They went to Prajāpati, their progenitor, and said "O revered Sir, who is the best among us?"

He said to them "He by whose departure the body looks worse than the worst is the best among you"

WORSE ETC That is to say, impure, like a corpse

The body, being an aggregate of decaying physical elements is wretched even when all the organs function well, it will be more so when a particular organ does not function Prajāpati already knew who was best, but in order to avoid offending the rest did not give the answer

CHAPTER II

THE MANTHA RITE

THE PRĀNA said "What will be my food?"

They answered "Whatever food there is—including that of dogs and birds"

[The Upanishad says] All that [is eaten] is the food of the ana Ana is his (i e. the prāna's) direct name For one who knows this, there exists nothing which is not food

THEY The sense-organs

WHATEVER ETC Whatever food is eaten by living beings belongs to the prana, that is to say, it is eaten by the prāna alone

FOR ONE ETC A person who knows himself to be the prāna, residing in all beings, and the eater of all foods—for such a person there is nothing that is not eatable, everything becomes his food

2

He said "What will be my dress?"

They answered "Water" Therefore when people eat they cover him (the prāna), both before and after eating, with water Thus the prāna obtains clothing and is no longer naked

COVER HIM ETC People take a sip of water both before and after a meal This is to be symbolically regarded as the wearing-cloth and wrap for the prana One should meditate upon the prāna, regarding the water one thus sips as the cloth and wrap of the prāna

3

Satyakāma the son of Jabālā [illegible]

Gośrut [illegible]

ery an [illegible]

feet are tied They came to him and said "Revered Sir, be thou our lord, thou art the best among us Do not depart from us."

A NOBLE HORSE "Struck by a rider with a whip in order to test it." (*Śankarāchārya*)

13

Then the organ of speech said to him "That attribute of being most excellent which I possess is thine"

Then the eye said "That attribute of firmness which I possess is thine"

14

Then the ear said "That attribute of prosperity which I possess *is thine*"

Then the mind said "That attribute of being the abode which I possess is thine"

15

And people do not call them (i e the sense-organs) the organs of speech, the eyes, the ears, or the mind, but the prānas The prāna alone is all these

BUT THE PRĀNAS If the sense-organs were controlled by the tongue, eye ears, etc, they would have been designated by those names, but they are called prānas

THE PRĀNA ALONE ETC Hiranyagarbha, the controlling deity of the prāna, manifests Himself as the organs (from the standpoint of the body), as the elements (from the standpoint of the elements), and as the gods (from the standpoint of the gods) As Dik (the god of the quarters) Vāyu (the air), Surya (the sun), Varuna, and the two Aśvins, He controls respectively the organs of hearing touch, sight taste, and smell As Agni (fire), Indra Vishnu, Mitra, and Prajāpati, He controls the tongue (the organ of speech) hands feet, the organ of generation, and the organ of evacuation As Chandra (the moon), He controls the mind Thus the prāna manifests itself as the organs and the gods. The objects which are grasped by the organs are manifestations of the prāna in the form of the elements

The purpose of the chapter is to exhort one to meditate upon the prāna as the lord of the organs and as being endowed with their excellent attributes.

Here ends Chapter One
of Part Five of the
Chhāndogya Upanishad

the oldest, the greatest, the king, and the sovereign May he make me the oldest, the greatest, the king, and the sovereign May I be all this!"

Ama It is an epithet of the prâna Since the prana cannot live in the body without food (anna), the paste, or mantha, which is left after the libations are over is called ama, or prana

7

Then he recites the following Rik mantra, swallowing the paste (mantha) each time he utters a foot of the mantra "We desire, of the great progenitor (i e the sun)"—here he swallows a little—"of the luminous the food"—here he swallows a little—"the best and all-supporting"—here he swallows a little—"we meditate quickly on the nature of the sun"—here he swallows the whole Having cleansed the vessel made of metal or wood, he lies down behind the fire, on a skin or on the bare ground, controlling his speech and self possessed If he sees a woman [in a dream] then let him know that his work (*rite*) *has been* a success

Following Rik mantra The meaning of the whole mantra (*Ri* V lxxxii 1) is as *follows* "We desire the best and all supporting food of the luminous progenitor We meditate quickly on the real nature of the sun"

We desire etc The meaning is that by eating that food of the sun, the eater will become one with the sun

Progenitor Th[illegible]

8

On this there is the following verse "If during rites performed with a view to fulfilling certain desires, he sees a woman in his dream, let him know of his success from this vision in a dream, yea, from this vision in a dream"

Here ends Chapter Two
of Part Five of the
Chhândogya Upanishad

The Upanishad lays down the Mantha rite for one who knows the Prāna as described above:

4

Now, if a man wishes to attain greatness, he should perform the initiatory rite on the day of the new moon, and then on the night of the full moon he should stir a paste of all the herbs with curds and honey, and offer it as a libation in the fire [where the melted butter is offered], saying, "Svāhā to the oldest (jyashtha) and greatest (śreshtha)!" Then let him throw the remainder [adhering to the ladle] into the paste.

Now, if etc: That is to say, after attaining knowledge of the prāna.

Greatness: A great man acquires wealth; wealth is the means for the performance of the Vedic rites, which enable the sacrificer to follow, after death, either the Northern Path or the Southern Path.

Initiatory rite: That is to say, he should practise such spiritual disciplines as austerities, truthfulness, and continence. No actual initiation is meant.

He should stir etc: He should collect, to the best of his power, all the herbs found in the village and the forest, and grind them into a pulp. Then he should put the pulp in a vessel made of udambara wood and make a paste of it with curds and honey.

5

[In the same manner] he should offer a libation in the fire [where the melted butter is offered], saying, "Svāhā to the most excellent (vasishtha)!" Then let him throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation into the fire [where the melted butter is offered], saying, "Svāhā to firmness (pratishthā)!" and then throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation in the fire [where the melted butter is offered], saying, "Svāhā to prosperity (sampad)!" and then throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation into the fire [where the melted butter is offered], saying, "Svāhā to the abode (āyatana)!" and then throw the remainder [adhering to the ladle] into the paste.

6

Then, moving aw[illegible] [illegible] ... fire

(ma[illegible] [illegible] ... the prāna) is

YONDER WORLD The World of the Moon

IS NOT ETC In spite of the fact that many people go there

4

"Then why did you say that you had been instructed? How could he who did not know these things say that he had been instructed?"

Then Śvetaketu went back to his father with a sorrowful mind and said to him "Revered Sir, you told me that you had instructed me, though you had not instructed me

YOU TOLD ME At the time of finishing my studies

5

"That fellow of a kshatriya asked me five questions, and I could not answer one of them"

The father said "As you have stated these [questions] to me, [let me assure you that] I do not know even one of them If I had known them, why should I not have told them to you?"

I DO NOT THEM Just as you do not know the answers to these questions, so neither do I know them.

6

Then Gautama went to the king's place When he arrived the king showed him proper respect. Next morning when the king came to the assembly, Gautama, too, came there

The king said to him "Gautama, Sir, ask of me a boon relating to human wealth"

He replied "May human wealth remain with you Tell me that speech which you addressed to my boy"

The king became sad

BOON WEALTH That is to say, a boon about such things as belong to the world of men

SAD The knowledge which Gautama sought was confined to the kshatriyas The brāhmins were ignorant of it The king was unwilling to part with this secret knowledge Further, it was not customary for a kshatriya to instruct a brāhmin

7

The king commanded him "Stay with me for a long time"

CHAPTER III

THE STORY OF ŚVETAKETU AND PRAVĀHANA

ŚVETAKETU the grandson of Aruna came to the assembly of the Panchālas Pravāhana the son of Jibala said to him "Boy, has your father instructed you?"

"Yes, revered Sir," he replied

PRAVĀHANA The king of the Panchālas

Through this story the various ways of rebirth are described in order to create, in the mind of the aspirant, dispassion for all objects, ranging from a blade of grass to Hiranyagarbha Only when he has cultivated dispassion is he qualified for the Knowledge of Brahman, which bestows Liberation The story is more fully told in *Br Up* VI ii 1-16 and *Śa Br* XIV viii 16.

2

[The king said] "Do you know to what place men go after departing from here?"

"No, revered Sir."

"Do you know how they return again?"

"No, revered Sir"

"Do you know where the paths leading to the gods and leading to the Manes separate?"

"No, revered Sir"

3

"Do you know why yonder world is not filled up?"

"No, revered Sir"

"Do you know how water, in the fifth oblation comes to be called man?"

"No, revered Sir"

YONDER WORLD The World of the Moon

IS NOT ETC In spite of the fact that many people go there

4

"Then why did you say that you had been instructed? How could he who did not know these things say that he had been instructed?"

Then Śvetaketu went back to his father with a sorrowful mind and said to him "Revered Sir, you told me that you had instructed me, though you had not instructed me

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The father said "As you have stated these [questions] to me, [let me assure you that] I do not know even one of them If I had known them, why should I not have told them to you?"

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Then Gautama went to the king's place When he arrived the king showed him proper respect. Next morning, when the king came to the assembly, Gautama, too, came there

The king said to him 'Gautama, Sir, ask of me a boon relating to human wealth"

He replied "May human wealth remain with you Tell me that speech which you addressed to my boy"

The king became sad

BOON WEALTH That is to say, a boon about such things as belong to the world of men.

SAD The knowledge which Gautama sought was confined to the kshatriyas The brahmins were ignorant of it. The king was unwilling to part with this secret knowledge Further, it was not customary for a kshatriya to instruct a brahmin.

7

The king commanded him 'Stay with me for a long time"

CHAPTER III

THE STORY OF ŚVETAKETU AND PRAVĀHANA

ŚVETAKETU the grandson of Aruna came to the assembly of the Panchālas. Pravāhana the son of Jibala said to him "Boy, has your father instructed you?"

"Yes, revered Sir," he replied

PRAVĀHANA The king of the Panchālas

Through this story the various ways of rebirth are described in order to create, in the mind of the aspirant, dispassion for all objects, ranging from a blade of grass to Hiranyagarbha Only when he has cultivated dispassion is he qualified for the Knowledge of Brahman, which bestows Liberation The story is more fully told in *Br Up* VI ii 1-16 and *Śa Br* XIV viii 16

2

[The king said] "Do you know to what place men go after departing from here?"

"No, revered Sir"

"Do you know how they return again?"

"No, revered Sir"

"Do you know where the paths leading to the gods and leading to the Manes separate?"

"No, revered Sir"

3

"Do you know why yonder world is not filled up?"

"No, revered Sir"

"Do you know how water, in the fifth oblation, comes to be called man?"

"No, revered Sir"

CHAPTER IV

THE FIVE FIRES (I)

1

YONDER WORLD is the [sacrificial] fire, O Gautama, the sun the fuel, the rays the smoke, daytime the flame, the moon the embers, and the stars the sparks

YONDER WORLD Heaven. The sacrificer is asked to look upon heaven, which is not fire as fire This also applies to man, woman etc., in the verses that follow There are certain points of resemblance upon which the meditation is based The Agnihotra sacrifice is performed in the Āhavaniya Fire In the present instance, heaven is the fire in which the oblation is offered

SUN ETC Because of its power of kindling Heaven is illumined by the sun

RAYS ETC Rays emanate from the sun as smoke emanates from fuel

DAYTIME ETC Because both daytime and flame are bright

MOON ETC The moon is visible after the passing away of the day, likewise, the embers are seen when the flame is extinguished

STARS ETC As the stars are scattered here and there and appear like parts of the moon so the sparks are scattered and are parts of the embers

The fifth question (V iii 3) is taken up first for facility of understanding

2

"In this fire the gods offer faith as libation Out of that offering King Moon is born"

FAITH The liquid libation that is offered with faith in the Agnihotra and other sacrifices assumes a subtle form called apurva, which is denoted here by the word f[illegible]

Milk and other liquids are offered as libations in the Agnihotra and similar sacrifices, they ascend in a subtle form, together with the sacrificer, along the

Then he said to him: "As to what you have told me, O Gautama, this knowledge did not reach any brāhmin before you. Thus it was to the kshatriya alone, among all the people, that the teaching [of this knowledge] belonged."

Then he began [to teach him]:

STAY WITH ETC: Before receiving instruction, one must live with the teacher for some time.

AS TO WHAT ETC: The king was apologizing for asking him to spend a long time with him as a pupil.

Here ends Chapter Three
of Part Five of the
Chhāndogya Upanishad.

CHAPTER V

THE FIVE FIRES (II)

"PARJANYA (the god of rain), O Gautama, is the fire, the air the fuel the cloud the smoke, lightning the flame, the thunderbolt the embers, and thunderings the sparks

AIR ETC When moved by the wind the cloud produces rain, which is symbolically described as the kindling of the fire.

CLOUD ETC The cloud is formed from the smoke of the sacrificial fire Cloud and smoke look alike

THUNDERBOLT ETC Because both are hard

THUNDERINGS ETC Because both are scattered

On account of the similarities described in the text, Parjanya should be meditated upon as the fire of the Agnihotra sacrifice

2

"In this fire the gods offer King Moon as libation Out of that offering rain is born"

KING MOON The liquid libation called 'faith" is transformed into the moon (V iv 2)

RAIN ETC The liquid libation poured into the fire of Parjanya (the god of rain) becomes rain

Here ends Chapter Five
of Part Five of the
Chhândogya Upanishad

Way of the Manes, first to the mid region and then to heaven (In the Agnihotra and other sacrifices, the physical organs are the sacrificer, the Self is neither the doer nor the enjoyer of the result The organs desire certain enjoyments and perform suitable sacrifices to obtain these enjoyments The senses in their cosmic form are called gods, who in their turn perform sacrifices in the higher worlds.) The liquids that are offered in the sacrifice, as they rise up, become subtle and are called "faith" (An offering contains, no doubt, solid materials also, but it is predominantly liquid) These subtle liquids, when offered as libations in heaven by the gods, produce for the sacrificer an aqueous body which enables him to live in the World of the Moon Though this body contains other materials, it is mainly aqueous

Here ends Chapter Four
of Part Five of the
Chhandogya Upanishad

CHAPTER VII

THE FIVE FIRES (IV)

"MAN, O GAUTAMA, is the fire, speech is the fuel, the prāna the smoke, the tongue the flame, the eye the embers, and the ear the sparks

SPEECH ETC Speech makes a man shine in an assembly

THE PRĀNA ETC The prana, or breath, proceeds from the mouth as smoke proceeds from fire

TONGUE ETC Both are red

EYE ETC Embers are the support of fire, as the eye is of light

EAR ETC As sparks are scattered, so also the ear turns in all directions to hear sound.

2

"In this fire the gods offer food as libation Out of that offering semen is produced "

Here ends Chapter Seven
of Part Five of the
Chhāndogya Upanishad

CHAPTER VI

THE FIVE FIRES (III)

1

"THE EARTH, O Gautama, is the fire, the year the fuel, the ākāśa the smoke, the night the flame, the quarters the embers, and the intermediate quarters the sparks

YEAR ETC The year is called the fuel because it kindles the earth, as it were, and enables it to produce wheat, rice, etc

ĀKĀŚA As smoke rises up from fire, so the ākāśa appears to be rising from the earth

NIGHT ETC The bright flame of the fire looks like the fire likewise the dark night of the non luminous earth looks non luminous like the earth

QUARTERS ETC There is the common characteristic of calmness

INTERMEDIATE QUARTERS ETC Both are small or insignificant

2

"In this fire the gods offer rain as libation Out of that offering food is born "

FOOD Wheat, barley, etc

Here ends Chapter Six
of Part Five of the
Chhāndogya Upanishad

CHAPTER IX

BIRTH AND DEATH

"THUS IN THE fifth libation water comes to be called man. The foetus enclosed in the membrane, having lain inside for ten or nine months, or more or less, is born

THUS ETC See the last note of the preceding chapter Here is given the answer to the last question (V iii 3) and is introduced the answer to the first question.

FOETUS It is a transformation of the libation called "faith"

ENCLOSED ETC This description of the embryo's lying in the womb and subsequent birth is given in order to create digust for the physical life The true nature of the soul is omniscient, omnipresent, effulgent Spirit On account of ignorance it is committed to the life of the world As a foetus, it lies in the mother's womb surrounded by unclean things, completely forgetful of its divine nature To the discriminating person even a single moment of such existence is unbearable—and the soul lies in that state for nine or ten months The manner of its exit from the womb is equally painful and disgusting

According to the Vedic conception, a person entangled in the world but desirous of Liberation should regard the various stages of the soul's journey as so many sacrifices. The sexual act, which gives the soul physical embodiment on earth, is one of these When viewed in this way, the sexual impulse is gradually sublimated.

2

"Having been born, he lives whatever the length of his life may be. When he is dead, they carry him to the fire [of the funeral pyre] whence he came, whence he arose"

HE LIVES ETC As long as his prārabdha karma, the past action which has determined his present longevity, lasts

WHEN ... DEAD When the prārabdha karma has come to an end

THEY The priests or his sons.

FIRE It is, in essence, the same fire from which he has been produced in due

CHAPTER VIII

THE FIVE FIRES (V)

"WOMAN, O GAUTAMA, is the fire, her sexual organ is the fuel what invites is the smoke, the vulva is the flame, what is done inside is the embers, the pleasures are the sparks

2

"In this fire the gods offer semen as libation. Out of that offering the foetus is formed"

Water—that is to say, the liquid offering—designated as "faith," is successively offered in the sacrificial fires of heaven, the rain god, the earth, man, and woman Out of these offerings are produced, in increasingly gross forms, the moon, rain, food, semen, and the fifth, called man Thus the fifth oblation—that is to say, water transformed into semen—offered in the fire of woman, assumes a human form and speaks with a human voice

Here ends Chapter Eight
of Part Five of the
Chhāndogya Upanishad

course through the various forms of libation, namely, faith, the moon rain, food, and semen The fire of the funeral pyre has been previously seen as the sun the rain god, the earth, man, and woman "They carry him to be offered in the fire The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinders his cinders, and the sparks his sparks In this fire the gods offer the man as libation Out of this offering the man emerges in radiant splendour" (*Br Up* VI ii 14)

Here ends Chapter Nine
of Part Five of the
Chhandogya Upanishad

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Here ends Chapter Nine
of Part Five of the
Chhāndogya Upanishad.

CHAPTER X

THE VARIOUS PATHS FOLLOWED AFTER DEATH

"THOSE WHO know this and those who, dwelling in the forest, [illegible]

the year, from the year to the sun, from the sun to the moon, from the moon to lightning There a person who is not a human being meets him and leads him to Brahman This is the Path of the Gods (Devayāna) (1 2)

THOSE WHO ETC The answer to the first question is now given

THOSE [illegible] THIS Refers to those householders who aspire to a higher world and know the doctrine of the Five Fires.

[illegible]

BRAHMAN That is to say, Saguna Brahman

The Northern Path leading to Brahmaloka is followed by those householders who know the doctrine of the Five Fires, and of their being born in them, i e in heaven rain earth, man, and woman, and also by brahmachārins, and by ascetics and vānaprasthins, who spend the third stage of their life in the forest and practise faith and austerity

3

"But those who, living in the village, perform sacrifices, undertake works of public utility, and give alms go to smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months during which the sun goes to the south But they do not reach the year

LIVING IN THE VILLAGE This distinguishes them from the householders who live in the forest as vānaprasthins.

SACRIFICES Such as the Agnihotra and similar sacrifices prescribed in the Vedas for householders

WORKS . . . UTILITY Such as building roads, digging wells, and planting fruit trees along the roadside.

GIVE ALMS To the beggars outside one's own house

BUT THEY ETC Because they do not have the real vision of the Godhead

The Way of the Gods and the Way of the Fathers separate from the funeral fire (This is a part answer to the third question in V ii 2) The followers of the Northern Path go from the northern solstice to the year and finally reach Brahmaloka But the others, who follow the Southern Path, go to the southern solstice Without going through the year, they ultimately reach the World of the Moon (Chandraloka)

4

"From [those] months they go to the World of the Manes, from the world of the Manes to the ākāśa, from the ākāśa to the moon This is King Soma They are the food of the gods Them the gods eat

MOON It has already been stated that water, or the liquid libation, called "faith," when offered in the fire of heaven, creates an aqueous body through which one can experience pleasures in the world of the Moon Householders (both ritualists and philanthropists) acquire such bodies When their bodies are offered on the funeral pyre, the offering rises to heaven in an aqueous form enclosing the soul, and gradually reaches the world of the Moon, where it creates the aqueous body In their aqueous bodies they experience the fruit of their past actions When this fruit is consumed, like oil in a lamp, they return to earth for a new round of pleasure and pain

THEY ARE THE FOOD OF THE GODS The word *food* should not be taken literally The sojourners in the world of the Moon are not swallowed by the gods They become the food that is to say the objects of enjoyment of the gods, as men, women, and cattle are enjoyed by a king The gods enjoy them as the master enjoys his servants The servants, too, have their share of enjoyments Thus the householders also experience pleasures in the lunar world

5-6

"Having dwelt there [in the lunar world] till their [good] works are consumed, they return again the same way they came They [first] reach the ākāśa, and from the ākāśa the air Having become air, they become smoke, having become smoke, they become mist,

"Having become mist, they become cloud, having become cloud they fall as rain-water. Then they are born as rice and barley, herbs and trees, sesamum and beans Thence the exit is most difficult, for whoever

[capable of begetting children] eats that food and injects semen, they become like unto him

HAVING ETC This is the answer to the second question (V iii 2)

HAVING . CONSUMED A person performs various kinds of action When the good action such as the performance of sacrifices, etc, that takes him to the lunar world is consumed through the experience of its fruit, he cannot stay there any longer His other actions then have a chance to produce their results Thus he comes back to earth and assumes a new body

AGAIN This word suggests that the person has many times gone to the lunar world and come back to earth.

THE SAME WAY This applies only up to a certain point The soul does not return precisely the same way

THEY [FIRST] REACH ETC The aqueous body which accompanies the soul to the lunar world disintegrates when it falls from that region The water, however, remains in a subtle form and accompanies the soul as it passes through the other stages till it is born again as a human being

REACH THE ĀKĀŚA That is to say, they continue to exist as ākāśa, and then as air, smoke, mist, cloud, etc

THEN THEY ARE BORN DIFFICULT There is no certainty where the souls will go when they fall with the rain water "They may be located in thousands of places such as a mountain-side, unnavigable rivers, oceans, forests, or deserts It is extremely difficult to find an exit from these places Being carried away by water-currents from the mountains they reach rivers and thence the sea, where they are swallowed by alligators or other sea-creatures. These again are swallowed by others and then, together with the latter, disintegrate in the sea, and then with the sea water the souls are again drawn up by the clouds, to fall as rain upon deserts or inaccessible stony ground, while there they are swallowed up by serpents, deer or other animals These again are swallowed by others, and so on the souls thus wander in an endless round At times they may enter into inanimate objects, not capable of being eaten Then they dry up Even when they enter into edible inanimate objects, their chance of being eaten by persons capable of procreation is rather rare, because the number of inanimate objects is so vast For [illegible]
(Śaṅ[illegible]
food [illegible]
men. [illegible]

D[illegible], indeed is the passage of the embodied soul through the relative universe Unpredictable is the process of rebirth.

FOR WHOEVER ETC When the food containing the soul is eaten by a person capable of [illegible]
The [illegible]
becom[illegible]
Here [illegible]
who [illegible]
etc., [illegible]
enfa[illegible] [illegible] their fruit, the souls assume other bodies, such as the

body of a caterpillar During these embodiments they retain their consciousness and experience the pain and pleasure associated with these bodies. Inscrutable, indeed, are the ways of karma Those who go to the lunar world retain consciousness during their ascent and as long as they dwell there Their experience of the journey and of the lunar world is like a dream But when they fall from that world they become totally unconscious The example is given of a man who climbs a tree to pluck fruit. While climbing he is conscious of what he is doing but when he falls from the top of the tree he becomes unconscious. Or just as a person who is struck by a mace and whose organs of sensation are benumbed by the pain caused by the blows is carried from place to place in a state of unconsciousness, so also the soul descending from the moon becomes benumbed on account of the fall, which shatters its aqueous body, and goes on from one body to another in a state of unconsciousness Thus through the process of the harvesting of the cereal, threshing, grinding, cooking, eating, digesting, becoming semen, and procreation—through all these states the soul continues to exist, bereft of consciousness, in the subtle watery form It remains in a comatose state And what a punishment it is for the soul to remain unconscious when, in its true nature, it is effulgent, omniscient, and blissful!

Different kinds of future are indicated for departed souls. There is the Devayāna, or Way of the Gods, which is followed by the ascetics, brahmachārins, vānaprasthins, and those who are versed in the doctrine of the Five Fires. Those who go by this path ultimately reach Brahmaloka The performers of the Agnihotra and other sacrifices, and the philanthropists, follow the Pitriyāna, or Way of the Manes, and reach the lunar world (Chandraloka), where they experience the results of their action The residuum of their action brings them back to earth There are some who engage in sinful actions and as a result are born immediately after death as cereals, etc , and, having experienced the fruit of their action, are born again as human beings Then there are the extremely wicked and also the knowers of Brahman The former are born as insects, the latter go beyond birth and death and attain Liberation

7

"Those whose conduct here [on earth] has been good will quickly attain some good birth—birth as a brāhmin, birth as a kshatriya, or birth as a vaiśya But those whose conduct here has been evil will quickly attain some evil birth—birth as a dog birth as a pig or birth as a chandala.

CONDUCT. Refers to those residual actions which have not borne fruit in the lunar world Persons of good conduct refrain from untruth deceit cruelty, etc

BRĀHMIN ETC. The people of the three upper castes are entitled to study the Vedas and perform sacrifices

CHANDĀLA The term generally refers to those who are outside the pale of society They are the outcastes.

8

"[Those who neither practise meditation nor perform rituals] do not follow either of these ways. They become those insignificant creatures which are continually revolving and about which it may be said: 'Live and die.' This is the third place.

Therefore that world never becomes full. Let a man despise this course. To this end there is the following verse:

EITHER OF THESE WAYS: The Way of the Manes or the Way of the Gods.
INSIGNIFICANT CREATURES: Like flies and mosquitoes.
REVOLVING: They go on dying and being born for an endless number of times.
LIVE AND DIE: It is to be assumed that this injunction is addressed by God to these creatures.
THEREFORE ... FULL: It is because of the fact that those who proceed by the Southern Path return again to earth, and those who are neither ritualists nor philanthropists cannot go to the World of the Moon, that that world is not filled.
THIS COURSE: That is to say, birth as an insignificant creature.

The fifth question (V. iii. 3.) has already been answered (V. iv. 1). Regarding men's destination after death, the king answered that some go to Brahmaloka by the Way of the Gods, some to Chand...

...ing the point where the two paths separate, the king said that the Way of the Gods and the Way of the Fathers separate at the funeral pyre. The followers of the former go from the northern solstice to the year and gradually to Brahmaloka, but the followers of the latter path reach the southern solstice and, without ...
As to why Ch...
who are not ...
finally ...
trouble ...
He who ...
and de...

9

"A man who steals the gold [of a brāhmin], he (i.e. a brahmin) who drinks liquor, he who dishonours his teacher's bed, and he who kills a brahmin—these four fall, as also a fifth who associates with them.'"

The doctrine of the Five Fires is eulogized

10

But he who knows these Five Fires is not stained by sin even though

associating with them. He becomes pure and clean, and obtains the world of the blessed—he who knows this, yea, he who knows this."

Is NOT STAINED ETC: The statement does not encourage one to associate with those who have been condemned in the preceding verse; it is meant merely to praise the doctrine of the Five Fires.

Here ends Chapter Ten
of Part Five of the
Chhāndogya Upanishad.

CHAPTER XI

CONCERNING THE UNIVERSAL SELF

PRĀCHINAŚĀLA the son of Upamanyu, Satyayajna the son of Pulusha, Indradyumna the grandson of Bhallavi, Jana the son of Śarkarāksha, and Budila the son of Aśvatarāśva—great householders and great scriptural scholars—came together and discussed the question "What is our self and what is Brahman?"

SCRIPTURAL SCHOLARS ETC Their occupation was the teaching of the Vedas

WHAT . . . BRAHMAN The question is related to the Universal Self called Vaiśvānara.

It has been stated in V x 4 that the followers of the Southern Path become [illegible]

2

They solved the problem [with the words] "Revered Sirs, Uddalaka the son of Aruna knows, at present, about the Vaiśvānara Self Let us go to him."

They went to him

VAIŚVĀNARA SELF The Universal Self who exists in the form of the whole of humanity Or the word may mean the controller of all phenomenal changes or the Self of all human beings.

As soon as Uddālaka saw them, he understood their intention.

3

He (Uddalaka) concluded "These great householders and great scriptural scholars will question me [Perhaps] I shall not be able to tell them everything Therefore I shall direct them to another teacher"

QUESTION ME Regarding the Vaiśvānara Self

4

He said to them: "Revered Sirs, King Aśvapati the son of Kekaya knows, at present, about the Vaiśvānara Self. Let us all go to him." They went to him.

5–7

When they arrived, the king ordered that proper respect should be paid to each of them. The next morning, after leaving bed, he said to them:

"In my kingdom there is no thief, no miser, no wine bibber, no man without a sacrificial fire, no ignorant person, no adulterer, much less adulteress.

"Revered Sirs, I am going to perform a sacrifice. I shall give to you as much wealth as I give to each priest. Please, revered Sirs, stay here."

They said: "If a person comes to another with a purpose, he should tell the other only about that. At present, you know about the Vaiśvānara Self. Please tell us about Him."

He said to them: "I shall give you a reply tomorrow morning." Next morning they approached him with fuel in their hands. Without having performed any initiatory rites, the king said to them:

KING ORDERED ETC.: Through priests and servants.

NEXT MORNING ETC.: The king approached them with reverence and asked them to accept gifts from him. Having been refused, he thought that they considered him to be too sinful and therefore would not receive gifts from his hand. He wanted to show them that he was a virtuous king.

MISER: Among those who can afford to give.

WINE BIBBER: Among the brāhmins.

NO IGNORANT PERSON: In accordance with his own class.

I AM GOING ETC.: Then, being told that they did not want wealth, he thought that they considered what he had offered to be too little.

I SHALL GIVE YOU ETC.: He had set apart much wealth for his sacrifice. Out of that he would give them whatever he gave his priests.

AT PRESENT, YOU ETC.: They had come to him seeking the knowledge of the Vaiśvānara Self and wanted him to tell them about Him alone.

APPROACHED ... HANDS: They were brāhmins and theologians, and the king was a kshatriya; yet they approached him with the humility befitting pupils. This is the manner in which knowledge should be sought from a teacher.

WITHOUT HAVING ETC.: A good teacher does not require of capable students any initiatory rites. They do not have to stay at his house for a stipulated length of time rendering him personal service or practising austerities.

Here ends Chapter Eleven
of Part Five of the
Chhāndogya Upanishad

CHAPTER XII

THE HEAD OF THE VAIŚVĀNARA SELF

"O SON of Upamanyu, whom do you meditate on as the Self?"

"Heaven only, venerable King," he replied

"The Self you meditate on," said the king "is the Vaiśvānara Self called the Good Light (Sutejas) Therefore one sees in your family the Suta libation as also the Prasuta libation and the Āsuta libation, and you eat food and see what is pleasing Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the head of the Self Surely your head would have fallen off if you had not come to me" (1–2)

O SON ETC This method of imparting instruction is often followed by a teacher in the Upanishads The student is asked about what he knows, and then the teacher instructs him beyond that.

CALLED THE GOOD LIGHT This is only a part of the Vaiśvānara Self

SUTA LIBATION ETC The different kinds of libations of soma juice in the Soma-sacrifice are given the names of Suta, Prasuta and Āsuta The meaning of the sentence is that the members of his family are expert in the art of sacrifices

EAT FOOD With good appetite

PLEASING Desirable

GLORY OF BRAHMAN Arising from the performance of sacrifices and the study of the Vedas.

HEAD OF THE SELF Not the complete Vaiśvānara.

SURELY YOUR HEAD ETC Evidently he meditated on the head as the complete Vaiśvānara, that is to say, on a part as the whole His head would have fallen off in a discussion, on account of his cherishing this wrong view

Here ends Chapter Twelve
of Part Five of the
Chhāndogya Upanishad

4

He said to them. "Revered Sirs, King Aśvapati the son of Kekaya knows, at present, about the Vaiśvānara Self Let us all go to him." They went to him

5–7

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"In my kingdom there is no thief, no miser, no wine-bibber, no man without a sacrificial fire, no ignorant person, no adulterer, much less adulteress

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WITHOUT HAVING ETC A good teacher does not require of capable students any initiatory rites They do not have to stay at his house for a stipulated length of time rendering him personal service or practising austerities

Here ends Chapter Eleven
of Part Five of the
Chhāndogya Upanishad

CHAPTER XII

THE HEAD OF THE VAIŚVĀNARA SELF

[illegible]

Suta libation as also the Prasuta libation and the Āsuta libation, and you eat food and see what is pleasing Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the head of the Self Surely your head would have fallen off if you had not come to me" (1–2)

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EAT FOOD With good appetite

PLEASING Desirable

GLORY OF BRAHMAN Arising from the performance of sacrifices and the study of the Vedas.

HEAD OF THE SELF Not the complete Vaiśvānara

SURELY YOUR HEAD ETC Evidently he meditated on the head as the complete Vaiśvānara, that is to say, on a part as the whole His head would have fallen off in a discussion, on account of his cherishing this wrong view

Here ends Chapter Twelve
of Part Five of the
Chhāndogya Upanishad

CHAPTER XIII

THE EYE OF THE VAIŚVĀNARA SELF

THEN HE said to Satyayajna the son of Pulusha "O Prāchinayogya whom do you meditate on as the Self?"

"The sun only, venerable King," he replied

"The Self you meditate on," said the king, "is the Vaiśvānara Self called the Universal Form (Viśvarupa). Therefore one sees in your family much and manifold wealth—there are ready the chariot and mules, female servants, and gold necklaces—and you eat food and see what is pleasing Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the eye of the Self Surely you would have become blind if you had not come to me" (1-2)

UNIVERSAL FORM The sun also is called Viśvarupa, on account of its being endowed with various colours

Here ends Chapter Thirteen
of Part Five of the
Chhāndogya Upanishad

CHAPTER XIV

THE PRĀNA OF THE VAIŚVĀNARA SELF

THEN HE said to Indradyumna the grandson of Bhallavi "O Vaiyāghrapadya, whom do you meditate on as the Self?"

"The air only, venerable King," he replied

"The Self you meditate on," said the king, "is the Vaisvānara Self of varied courses (Prithagvartma) Therefore gifts come to you in various ways, rows of chariots follow you in various ways, and you eat food and see what is pleasing Whoever thus meditates on the Vaisvānara Self eats food sees what is pleasing, and has in his family the glory of Brahman That, however, is only the prāna of the Self Surely your prana would have left you if you had not come to me" (1-2)

Here ends Chapter Fourteen
of Part Five of the
Chhandogya Upanishad

CHAPTER XV

THE TRUNK OF THE VAIŚVĀNARA SELF

THEN HE said to Jana the son of Śarkarāksha: "Whom do you meditate on as the Self?"

"The ākāśa only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaiśvānara Self called Bahula (full). Therefore you are full of offspring and wealth, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the trunk of the Self. Surely your trunk would have been destroyed if you had not come to me." (1–2)

TRUNK: *The middle part of the body. The word sandeha in the text is derived from the root dih, which signifies to accumulate. The body is an accumulation of flesh, blood, bone, etc.*

BAHULA: *The ākāśa is also called bahula (immense or full) on account of its all-pervasiveness. The body is called bahula on account of its containing many things, such as flesh, blood, bone, etc.*

Here ends Chapter Fifteen
of Part Five of the
Chhāndogya Upanishad

CHAPTER XVI

THE BLADDER OF THE VAIŚVĀNARA SELF

THEN HE said to Buḍila the son of Aśvatarāśva "O Vaiyaghrapadya, whom do you meditate on as the Self?"

"Water only, venerable King," he replied

"The Self you meditate on," said the king, "is the Vaiśvanara Self called Rayi (wealth) Therefore you are wealthy and flourishing, and you eat food and see what is pleasing Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the bladder of the Self Surely your bladder would have burst if you had not come to me" (1-2)

RAYI Wealth. Water helps the growth of rice, wheat, etc Through them one acquires wealth and nourishes the body

Here ends Chapter Sixteen
of Part Five of the
Chhandogya Upanishad

CHAPTER XV

THE TRUNK OF THE VAIŚVĀNARA SELF

THEN HE said to Jana the son of Śarkarāksha "Whom do you meditate on as the Self?"

"The ākāśa only, venerable King," he replied

"The Self you meditate on," said the king, "is the Vaisvanara Self called *Bahula (full)* Therefore you are full of offspring and wealth, and you eat food and see what is pleasing Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the trunk of the Self Surely your *trunk* would have been destroyed if you had not come to me" (1–2)

TRUNK The middle part of the body The word *sandeha* in the text is derived from the root *dih*, which signifies to accumulate The body is an accumulation of flesh, blood, bone, etc

BAHULA The *akaśa* is also called bahula (immense or full) on account of its all pervasiveness The body is called bahula on account of its containing many things such as flesh, blood, bone, etc

Here ends Chapter Fifteen
of Part Five of the
Chhandogya Upanishad

CHAPTER XVIII

THE VAIŚVĀNARA SELF AS THE WHOLE

THEN HE (the king) said to them all: "You [being endowed with limited knowledge] eat your food, knowing that Vaiśvānara Self as if He were many But he who worships the Vaiśvānara Self as the measure of the span [from earth to heaven] and as identical with the self, eats food in all worlds, in all beings, and in all selves.

As IF IT ETC The Vaiśvānara Self is really one and without a second, but the students meditated on His limited aspects They mistook the part for the whole, as men born bl [illegible]

[illegible]
H [illegible]
b [illegible]
f [illegible]
from heaven to earth, He who is recognized in the mouth, etc as the eater; He who extends from heaven to earth (heaven and earth being called Prādeśa because they are so taught in the scriptures) He who is espec [illegible] the heart and other pa [illegible]

IDENTICAL WITH THE [illegible] "everything in oneself, [illegible] self of all," or "close to all on account of His being the inmost self of all," or "the measurer of all as the cause of the universe" He is the Universal or Vaiśvānara Self in all beings

Now it is taught that he who meditates on the Vaiśvānara Self, who is the Self of all, himself becomes all and eats all food, and not physical food alone, which is eaten by the ignorant

2

"Of this Vaiśvānara Self the head is Sutejas (the Good Light), the eye Viśvarupa (the Universal Form), the prāna Prithagvartmā (of various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet Prithivi (the earth), the chest the Vedi (altar), the hair the [kuśa]

CHAPTER XVII

THE FEET OF THE VAIŚVĀNARA SELF

THEN HE said to Uddālaka the son of Aruna "O Gautama, whom do you meditate on as the Self?"

"The earth only, venerable King," he replied

"The Self you meditate on," said the king, "is the Vaiśvānara Self called Pratishthā (the support) Therefore you are supported by offspring and cattle, and you eat food and see what is pleasing Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman That, however, is only the feet of the Self Surely your feet would have withered away if you had not come to me" (1–2)

Here ends Chapter Seventeen
of Part Five of the
Chhāndogya Upanishad

CHAPTER XIX

PERFORMANCE OF THE AGNIHOTRA IN ONESELF (THE PRĀNA)

THEREFORE the food that comes first should be offered as an oblation The first oblation that he (i e the eater) offers, he should offer, saying "Svāha to the prāna!" Then the prāna is satisfied.

First oblation The quantity of food eaten should be the same as is thrown into the fire

Prāna The modification of the vital breath which functions in the nostrils and mouth.

The object now is to show that to him who knows the Vaiśvānara Self, the act of feeding himself is like feeding Vaiśvanara, and that feeding Vaiśvānara is the true Agnihotra

2

The prāna being satisfied, the eye is satisfied The eye being satisfied, the sun is satisfied The sun being satified, heaven is satisfied. Heaven being satisfied, whatever is under [illegible]
They being sat [illegible]
spring, cattle, [illegible]

Under etc That is to say, whatever is controlled by heaven and the sun

Light of Brahman The radiance that the pupil obtains after properly finishing the study of the Vedas

Here ends Chapter Nineteen
of Part Five of the
Chhāndogya Upanishad

grass [on the altar], the heart the Gārhapatya Fire, the mind the Anvahārya Fire, and the mouth the Āhavaniya Fire."

GĀRHAPATYA FIRE: The mind arises from the heart, as the Anvahārya Fire is taken from the Gārhapatya Fire.

ĀHAVANIYA FIRE: Food is offered in the mouth, as the libations to the gods are offered in the Āhavaniya Fire.

The text suggests the correspondence between the macrocosm and the microcosm.

Here ends Chapter Eighteen of Part Five of the Chhāndogya Upanishad.

CHAPTER XXI

THE APĀNA

THE THIRD oblation that he offers, he should offer, saying "Svahā to the apāna!" Then the apāna is satisfied

APĀNA The modification of the vital breath by the action of which the un assimilated food and drink go downward and are ultimately ejected, also the movement of the out going breath

2

The apana being satisfied, speech (i e the tongue) is satisfied Speech being satisfied, fire is satisfied Fire being satisfied, the earth is satisfied The earth being satisfied what is under the earth and under fire is satisfied They being satisfied, the eater is satisfied with offspring, cattle, food brightness [of the body], and the light of Brahman.

Here ends Chapter Twenty-one
of Part Five of the
Chhandogya Upanishad

CHAPTER XX

THE VYĀNA

1

THE SECOND oblation that he offers, he should offer, saying 'Svāhā to the vyāna!' Then the vyāna is satisfied

VYANA The modification of the vital breath through which vital energy pervades the entire body

2

The vyāna being satisfied, the ear is satisfied The ear being satisfied, the moon is satisfied The moon being satisfied, the quarters are satisfied The quarters being satisfied, whatever is under the quarters and under the moon is satisfied They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman

Here ends Chapter Twenty
of Part Five of the
Chhāndogya Upanishad

CHAPTER XXI

THE APĀNA

THE THIRD oblation that he offers, he should offer, saying: "Svāhā to the apāna!" Then the apāna is satisfied.

APĀNA The modification of the vital breath by the action of which the unassimilated food and drink go downward and are ultimately ejected, also the movement of the out going breath

2

The apāna being satisfied, speech (i e. the tongue) is satisfied. Speech being satisfied, fire is satisfied Fire being satisfied, the earth is satisfied. The earth being satisfied, what is under the earth and under fire is satisfied They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman

Here ends Chapter Twenty-one of Part Five of the Chhandogya Upanishad

CHAPTER XXII

THE SAMĀNA

1

THE FOURTH oblation that he offers, he should offer, saying "Svāhā to the samāna!" Then the samāna is satisfied

SAMĀNA The modification of the vital breath by the action of which nutrition is carried all through the body

2

The samāna being satisfied, the mind is satisfied The mind being satisfied, the rain-god is satisfied The rain-god being satisfied, the lightning is satisfied The lightning being satisfied, what is under the lightning and under the rain-god is satisfied They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman

Here ends Chapter Twenty-two
of Part Five of the
Chhāndogya Upanishad

CHAPTER XXIII

THE UDĀNA

THE FIFTH oblation that he offers, he should offer, saying 'Svāhā to the udana!' Then the udāna is satisfied

UDĀNA The modification of the vital breath by the action of which the contents of the stomach are ejected through the mouth, and the soul is conducted from the body at death

2

The udana being satisfied, the skin is satisfied The skin being satisfied, the air is satisfied The air being satisfied, the ākāsa is satisfied The ākāśa being satisfied, what is under the air and under the ākāśa is satisfied They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman

Here ends Chapter Twenty three
of Part Five of the
Chhandogya Upanishad

CHAPTER XXIV

THE GLORY OF THE AGNIHOTRA SACRIFICE

IF, WITHOUT knowing this [knowledge of the Vaiśvānara Self], one offers an Agnihotra oblation, it is like an oblation offered in dead ashes after removing the live coals

The purpose of this verse is to extol the performance of the Agnihotra sacrifice by a person who is endowed with the knowledge of the Vaiśvanara Self

2

But if, knowing this, one offers an Agnihotra oblation, it is like an oblation offered in all the worlds, in all beings, and in all ātmans

The food of all beings becomes his food He eats through all (Compare V xviii 1)

3

Even as the soft fibres of the ishika reed, when thrown into fire, are burnt, so also are burnt all the sins of one who, knowing this, offers an Agnihotra oblation

Sins Accumulated in many past lives, in the present life before the attainment of the knowledge, and also during the period when the knowledge is attained

4

Therefore even if a man who knows this gives what is left of his food to a chandāla, he verily offers it to his Vaiśvānara Self On this there is the following verse

CHANDALA A chandala, or outcaste, does not deserve this charity The scriptures forbid it.

His SELF The seer becomes one with the Vaiśvānara Self and therefore with the soul of the chandala The Vaiśvānara Self dwells in all

He who has realized that the same Self dwells in all is released from scriptural restrictions. He rises above all the laws regarding caste and untouchability

5

"As here on earth hungry children gather around their mother, so do all beings gather around the Agnihotra sacrifice, yea around the Agnihotra sacrifice."

All beings expectantly wait to see when the knower of the [illegible] will eat [illegible] ing in all [illegible] whole universe is satisfied

Here ends Chapter Twenty-four of Part Five of the Chhāndogya Upanishad

PART SIX

CHAPTER I

THE NON-DUALITY OF THE SELF

OM THERE ONCE lived Śvetaketu the grandson of Aruna To him his father said ' Śvetaketu, lead the life of a brahmachārin, for there is none belonging to our family my dear, who, not having studied the Vedas is a brahmin only by birth "

FATHER The son of Aruna, he was called Uddalaka

TO HIM ETC The father found that Śvetaketu was qualified for the Vedic knowledge and was ready for initiation He asked the boy to find a suitable teacher Evidently the father was going away from home and thus was unable to teach the son himself

MY DEAR The Sanskrit word *in the text is somya* (see note on IV xv 4)

WHO BY BIRTH That is to say who calls himself a brāhmin on account of having brahmins as his relatives but who does not himself behave like a brāhmin

It has been stated in III xiv 1 that the creation preservation, and destruction of the *universe proceed* from Brahman How that happens will now be shown Further it has been stated in V xxiv 5 that when a person illumined by the knowledge of Brahman eats, the whole world becomes satisfied This could only be possible if the same Self dwelt in all beings The sixth part shows the non-duality of the Self

Śvetaketu followed his father's behest

2-3

Śvetaketu went to his teacher's house when he was twelve years old

one perceives what cannot be perceived, by which one knows what cannot be known?"

Śvetaketu asked "What is that instruction, venerable Sir?"

SERIOUS This seriousness was the result of his being unrivalled by others in the Vedic knowledge The implication is that he was greatly conceited

HIS FATHER ETC His father wanted to teach him good manners

HAVE YOU ETC Evidently the father wanted to know if Śvetaketu had learnt about the Self, or Brahman

One might have read all the Vedas and understood everything else, but all this would be useless if one had not realized the Self

His father replied

4–6

"Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay,

"Just as, my dear, by one nugget of gold all that is made of gold is known, the modification being only a name, arising from speech, while the truth is that all is gold,

"And just as, my dear, by one pair of nail scissors all that is made of iron is known, the modification being only a name, arising from speech while the truth is that all is iron—even so, my dear, is that instruction"

CLOD OF CLAY The material cause of the earthen jar, earthen vase, etc

IS KNOWN Because the effect is non different from the cause

MODIFICATION The Sanskrit word *vikara* in the text means difference, variety, development, manifestation

ARISING FROM SPEECH That is to say, based upon mere words The modification is not real, the only reality is the clay

ONE PAIR OF NAIL SCISSORS That is to say, the piece of iron from which the nail scissors are made

Śvetaketu thought that by means of instruction from a teacher a person [illegible]

fore by the knowledge of the cause, the nature of the effect became known A tray, jar, and vase are made of clay Names and forms differentiate one from another The clay alone is present in all these articles and is the only reality

The son said

7

Surely those venerable men did not know that For if they had known it, why should they not have told it to me? [Therefore] do you, venerable Sir, tell me about it"

"So be it, my dear," said the father

FOR IF ETC The son made this apparently deprecatory statement about his teacher because he was reluctant to go to the teacher again to learn something new

Here ends Chapter One
of Part Six of the
Chhandogya Upanishad

CHAPTER II

BRAHMAN : THE CAUSE OF THE UNIVERSE

"IN THE BEGINNING, my dear, this [universe] was Being (Sat) alone, one only without a second Some say that in the beginning this was non being (asat) alone, one only without a second, and from that non being being was born "

IN THE BEGINNING That is to say, prior to the manifestation of names and forms Before the creation no object could be cognized as "this," differentiated from other objects by a name and a form All that existed was Pure Being At the present moment, also, the universe is Pure Being, but it is differentiated by names and forms, while before the creation the universe existed only as Pure Being

THIS That is to say, the universe, which is differentiated by names and forms

BEING The word *Sat* "denotes Pure Being, which is extremely subtle, undefinable, all pervading, non-dual, taintless, indivisible Pure Consciousness." (*Śankaracharya*)

ONE ONLY ETC There was no entity other than Being When one sees a jar, one admits the existence of a potter besides the clay from which it is made, but in this case there existed no auxiliary agent

SOME Refers to the nihilists, who affirm a total non existence Their position is untenable because at least the existence of the being who makes the assertion cannot be denied Furthermore, the nihilists by stating that non being existed *prior* to the creation and that it was *one only without a second* admit the relationship of non being with time and number Thus the theory that non being alone existed prior to creation is incorrect

The universe is, in reality, nothing but Pure Being and through the knowledge of It all things become known

After stating the view of the nihilists, the Upanishad proceeds to refute it

2

Āruni said "But how, indeed, could it be thus, my dear? How could

Being be born from non being? No, my dear, it was Being alone that existed in the beginning, one only without a second

HOW COULD .. NON BEING It may be contended that a sprout is born from the non being which follows upon the destruction of the seed, this is an instance of the production of being (sat) from negation, or non being But the contention is not valid, because the seed transforms itself into the sprout. There is no instance to show the birth of *being from non being*

IT WAS SECOND As a matter of fact, even when one sees the universe of name and form, there exists only Pure Being—the modification being only a name, arising from speech, while the truth is that all is clay " (VI i 4)

The process of creation is described

3

"It (Being, or Brahman) thought 'May I be many, may I grow forth' It created fire That fire thought 'May I be many, may I grow forth' It created water That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone.

THOUGHT The word *aikshata* in the text means, literally, "*It saw*" This verb shows that Sat, or *Being* is a conscious entity, and not unconscious, and that the universe is a thought of the Creator According to the Samkhya philosophy, the cause of the universe is non intelligent pradhāna, or matter

MAY I ETC Like clay becoming many in the shape of the jar, vase, etc , or a rope appearing as a snake, a stick, etc Those who know about the rope set aside the ideas of snake, stick, etc , and those who know about the clay set aside the ideas of jar, vase, etc. Likewise, those who have the Knowledge of Being, or Sat, set aside all ideas with regard to modifications

IT CREATED FIRE The *Taittiriya Upanishad* (II i 3) says that from Ātman was produced [illegible]
[illegible]ction be [illegible]
show the [illegible]
Being alo[illegible]
[illegible]

IT CREATED WATER The word *it* means Sat in the form of fire Fire is what ever burns, cooks, shines, and is red

WATER By water is meant all that is fluid and bright

4

"That water thought 'May I be many, may I grow forth' It created

food (i.e. earth). That is why, whenever it rains anywhere, abundant food is produced. From water alone is edible food produced.

FOOD: The word denotes all that is heavy, firm, and dark in colour.

Here ends Chapter Two
of Part Six of the
Chhandogya Upanishad

CHAPTER III

THE THREEFOLD DEVELOPMENT

"OF ALL these [living] beings, there are only three origins those born from an egg, those born from a living being, and those born from a sprout.

ALL THESE [LIVING] BEINGS Refers to visible creatures The elements, before they become tripartite and gross, remain subtle and invisible. These three elements—fire, water, and earth (food)—will presently be described as devatās (gods or divinities)

THOSE EGG Refers to birds, snakes, etc, which are oviparous

THOSE BEING Refers to those which are born from a womb human beings, cattle, etc, which are viviparous

The *Aitareya Upanishad* mentions a fourth species, called svedaja, those which are born of perspiration or moisture But this is included in the three mentioned in the present verse

2

"That Deity thought 'Let Me now enter into those three deities by means of this living self and let Me then develop names and forms.'

THAT DEITY Sat, or Being, which had produced fire, water, and earth (I ii 3 4)

LET ME NOW ETC Sat, or Pure Being, had produced only fire, water, and earth, and not the tangible universe

[illegible]

[illegible] mirror is not affected by the movement of the water [illegible] the condition of the mirror, so also the real Self is not affected by the pleasure [illegible] pain of the living self It is only the Self reflected in the buddhi, called the [illegible]va, that experiences pleasure and pain.

The entering of Sat into the three deities is not like the entering of one thing into another, as one sees in the world. It is more like the entering of the sun into

water or a mirror by means of its reflection The embodied creature appears when Sat comes into contact with the physical body and the sense-organs through Its reflection, here called the living self Though the embodied creature is said to be an effect of Sat, in reality it is non-different from Sat Sat, or *Pure Spirit, associated with the upādhis of the body, mind, and senses,* appears as the embodied creature Thus, through knowledge of Brahman one can know the true nature of the jiva, or embodied creature—through knowledge of the One, the nature of all

3

"That Deity, having thought 'Let Me make each of these three tripartite,' entered into these three deities by means of the living self and developed names and forms

Let Me etc Pure Being made each of the three deities, or elements, the principal ingredient, and joined with it the other two as secondary ingredients. The process is as follows It took half of the original fire and added to it one fourth of water and one fourth of earth, and thus created gross fire Likewise, It added to half of the original water, one fourth each of fire and earth, and created gross water It added to half of the original earth, one fourth each of fire and water, and created gross earth Thus fire, water, and earth came to acquire their separate names and serve special purposes among men

Entered etc The Deity first entered the body of Virāt and then the bodies of the three deities, and manifested names and forms

4

"It made each of these tripartite, and how these three deities became, each of them, tripartite, that learn from me now, my dear

Here ends Chapter Three
of Part Six of the
Chhāndogya Upanishad

CHAPTER IV

THE THREEFOLD DEVELOPMENT FURTHER EXPLAINED

'THE RED colour of [gross] fire is the colour of [the original] fire, the white colour of [gross] fire is the colour of [the original] water; the black colour of [gross] fire is the colour of [the original] earth Thus vanishes from fire what is commonly called fire, the modification being only a name, arising from speech, while the three colours (forms) alone are true

THUS VANISHES ETC The three colours, or forms, constitute the visible fire. When these three colours are explained as belonging to the original fire, water, and earth, fire as it is commonly known disappears, and also the word *fire*. For fire has no existence apart from a word and the idea denoted by that word Therefore what the ignorant designate by the word *fire* is false, the only truth being the three colours

2

"The red colour of the sun is the colour of fire, the white [the colour] of water, the black [the colour] of earth Thus vanishes from the sun what is commonly called the sun, the modification being only a name, arising from speech, while the three colours alone are true

3

"The red colour of the moon is the colour of fire, the white [the colour] of water, the black [the colour] of earth Thus vanishes from the moon what is commonly called the moon, the modification being only a name, arising from speech, while the three colours alone are true

4

"The red colour of lightning is the colour of fire, the white [the colour] of water, the black [the colour] of earth Thus vanishes from lightning

what is commonly called lightning, the modification being only a name, arising from speech, while the three colours alone are true.

The whole world is tripartite Therefore, as in the case of fire, the only truth about the world is the three colours Just as what is known as fire disappears when the true nature of fire is known, so also what is known as the world disappears when the true nature of the world is known Similarly, earth being only an effect of water, the only truth is water, earth is a mere name So too water, [illegible] too, being [illegible] ure Being [illegible] wledge of Pure Being makes all things known Hence it has been rightly said that by the knowledge of One, all things become known

5

"It was just through this knowledge that the great householders and great Vedic scholars of olden times declared 'No one can now mention to us anything which we have not heard, thought of, or known' They knew all from these [three forms]

To us The words imply also their descendants

No one etc That is to say, because they and their descendants knew the Pure Being all things were known to them They knew the Pure Being from the three colours or forms Having known their tripartite nature, they knew all things Thus they became omniscient

How, through the knowledge of the three forms, one can know all

6–7

"Whatever appeared red they knew to be the colour of fire, whatever appeared white they knew to be the colour of water, whatever appeared black they knew to be the colour of earth

"Whatever appeared to be unknown they knew to be the combination of these three deities (i e colours) Now learn from me, my dear, how these three deities, when they reach man, become each of them tripartite

Fire That is to say, the original fire

Unknown That is to say, whatever appeared to be infinitely subtle and not cognized through any particular name and form

Here ends Chapter Four
of Part Six of the
Chhāndogya Upanishad

CHAPTER V

THE THREEFOLD NATURE OF FOOD

1

FOOD WHEN eaten becomes threefold What is coarsest in it becomes faeces, what is medium becomes flesh, and what is subtlest becomes mind

FOOD WHEN EATEN And when digested in the fire of the stomach

MIND The subtlest part of the food rises to the heart, thence enters the arteries called the hitā, and finally develops into mind, which becomes the support of the aggregate of the organs of sensation The mind, produced from food, is material, it is not eternal and immaterial, as contended by the Vaiśeshikas

2

Water when drunk becomes threefold What is coarsest in it becomes urine, what is medium becomes blood, and what is subtlest becomes prāna

3

Fire when eaten becomes threefold What is coarsest in it becomes bone, what is medium becomes marrow, and what is subtlest becomes speech

FIRE That is to say, oil, butter, and other fatty substances which generate heat in the body

SPEECH It is believed that one improves the power of speaking by taking oil, butter, etc.

4

"The mind, my dear, consists of food, the prāna of water, and speech of heat."

"Please, venerable Sir, instruct me further."
"So be it, my dear."

THE MIND ETC What are commonly known as the food, water, and fire eaten by livings are each to be taken as tripartite No one can eat untripartite food, water, or fire That is why whatever one eats contains portions of all three In those beings which live only on water, one also sees the functioning of mind and speech, which are the effects of food and fire Likewise, in those beings which live only on food, one sees the functioning of the prāna and speech Thus the mind consists of food, and is mutable and non eternal Sat, or Pure Being alone is unchanging and eternal

PLEASE ETC Śvetaketu wanted to know by fresh examples how it is that the mind consists of food It is really hard to understand how the subtlest parts of food, water, and fat, reaching one and the same stomach, which is material in nature, develop into mind, prāna, and speech, respectively

Here ends Chapter Five
of Part Six of the
Chhandogya Upanishad

CHAPTER VI

THE PHYSICAL NATURE OF THE MIND, THE PRĀNA, AND SPEECH

"THAT, MY DEAR, which is the subtlest part of curds rises, when they are churned, and becomes butter.

2

"*In the* same manner, my dear, that which is the subtlest part of the food that is eaten rises and becomes mind

3

"The subtlest part of the water that is drunk rises and becomes prāna

4

"The subtlest part of the fire that is eaten rises and becomes speech

5

Thus, my dear, the mind consists of food, the prāna consists of water, and speech consists of fire"

'Please, venerable Sir, instruct me further"

'So be it, my dear"

It might be that the subtlest parts of water and fire became prāna and speech, but Śvetaketu could not quite understand how the mind consisted of food alone

Here ends Chapter Six
of Part Six of the
Chhāndogya Upanishad

"Please, venerable Sir, instruct me further"
"So be it, my dear"

THE MIND ETC What are commonly known as the food, water, and fire eaten by livings are each to be taken as tripartite No one can eat untripartite food water, or fire That is why whatever one eats contains portions of all three In those beings which live only on water, one also sees the functioning of mind and speech, which are the effects of food and fire Likewise, in those beings which live only on food, one sees the functioning of the prana and speech Thus the mind consists of food, and is mutable and non-eternal Sat, or Pure Being alone is unchanging and eternal

PLEASE ETC Śvetaketu wanted to know by fresh examples how it is that the mind consists of food It is really hard to understand how the subtlest parts of food, water, and fat, reaching one and the same stomach, which is material in nature, develop into mind, prana, and speech, respectively

Here ends Chapter Five
of Part Six of the
Chhandogya Upanishad

CHAPTER VI

THE PHYSICAL NATURE OF THE MIND, THE PRĀNA, AND SPEECH

THAT, MY DEAR, which is the subtlest part of curds rises, when they are churned, and becomes butter.

2

"In the same manner, my dear, that which is the subtlest part of the food that is eaten rises and becomes mind

3

"The subtlest part of the water that is drunk rises and becomes prāna,

4

"The subtlest part of the fire that is eaten rises and becomes speech.

5

'Thus [illegible]
an [illegible]

It might be that the subtlest parts of water and fire became prāna and speech, but Śvetaketu could not quite understand how the mind consisted of food alone

Here ends Chapter Six
of Part Six of the
Chhāndogya Upanishad

CHAPTER VII

HOW THE MIND CONSISTS OF FOOD

"A person, my dear, consists of sixteen parts Do not eat [any food] for fifteen days, but drink as much water as you like Since the prāna consists of water, it will not be cut off if you drink water"

A PERSON ETC The subtlest part of the food adds to the strength of the mind, and this strength of the mind is divided into sixteen parts As long as this strength exists, a man can see, hear, think, understand, and perform actions. When it fails, he cannot do anything The strength of the mind is derived from food If any proof is needed for this assertion, let a man abstain from food for fifteen days He will gradually lose his strength of mind, but he will not die if he drinks water

2

Śvetaketu did not eat [any food] for fifteen days Then he came to his father and said "What, Sir, shall I recite?"

His father said "The Rik, Yajus, and Sāman verses"

He replied "They do not occur to me, Sir"

THEY DO NOT ETC He could not remember the Vedas

3

His father said to him "Just as, my dear, of a great blazing fire a single coal, the size of a firefly, may be left, which would not burn much more than that, even so, my dear, of your sixteen parts only one part is left, and therefore with that one part you do not remember the Vedas Now go and eat and you will understand me"

In ordinary experience one finds that when a fire that was made to blaze up by the adding of much fuel has almost gone out, there is left only a single coal, of the size of a firefly, and this will not burn any more than something its own size In the same manner, when only one of Śvetaketu's sixteen parts, made up

by food was left, on account of his having fasted for fifteen days, with this small part, of the size of a firefly, he could not remember the Vedas

4

Śvetaketu ate and approached his father Then whatever his father asked him, he showed that he knew it

HE SHOWED ETC Both the Vedic texts and their explanations.

5–6

Then his father said to him "Just as, my dear, of a great lighted fire a single coal the size of a firefly, if left, may be made to blaze up again by adding grass to it, and will thus burn much more,

"Even so, my dear, of your sixteen parts only one part was left, and that, when strengthened by food, blazed up With it you now remember the Vedas Therefore, my dear, the mind consists of food, the prāna consists of water, and speech consists of fire"

After that he understood what his father said, yea, he understood it.

By both negative and positive illustrations, Aruni explained to Śvetaketu that the mind consisted of food

Here ends Chapter Seven
of Part Six of the
Chhāndogya Upanishad

CHAPTER VIII

CONCERNING SLEEP, HUNGER, THIRST, AND DEATH

UDDĀLAKA the son of Aruna said to his son Śvetaketu "Learn from me, my dear, the true nature of sleep When a person has entered into deep sleep, as it is called, then, my dear, he becomes united with Pure Being (Sat), he has gone to his own [Self] That is why they say he is in deep sleep (svapiti), it is because he has gone (apita) to his own (svam)

LEARN FROM ME ETC The self reflected in the buddhi, or intellect, is called the jiva or individual self, who is the agent of thinking, seeing, hearing, etc In the absence of the functioning of the buddhi, the self becomes one with Sat, or Pure Being When, in dreamless sleep, the buddhi ceases to function, the self is rid of attachment to worldly objects and returns to Sat just as the reflection of a face reverts to the face when the mirror in which it was reflected is removed Uddālaka wishes to explain this to his son Śvetaketu

NATURE OF SLEEP That is to say, of deep sleep In this state the self returns to its true nature During the dream state one experiences pleasure and pain, which are the results of virtue and vice, created by ignorance The scriptures declare that the self experiences freedom and supreme bliss in dreamless sleep alone But dreamless sleep is not the same as Liberation In the former state the impressions of past action remain and therefore, after waking, a man again identifies himself with the physical world

HE BECOMES BEING He transcends his human form, brought about by contact with the buddhi The self reverts to its own pristine nature of Pure Being Thus people say that he sleeps (svapiti), since at that time he returns to his own Self (svam apita bhavati)

THEREFORE THEY SAY ETC During the waking state one becomes tired from various experiences in the shape of pleasure and pain, brought about by virtue and vice In deep sleep all the senses are drawn in by the prāna, which alone 'lies awake in the nest of the body' As the fatigue of the waking state cannot be shaken off by any other means than withdrawal into one's own Self it is only proper to say of the man in deep sleep that he has "gone to his own"

The present section shows that a man in deep sleep regains his identity with Brahman.

An illustration is given to explain that the self in deep sleep realizes Brahman

2

"Just as a bird tied by a string [to the hand of the bird-catcher] first flies in every direction, and [then] finding no rest anywhere, settles down at the place where it is bound, so also the mind (i e the individual soul [illegible] every direction and find- [illegible]

So also anywhere The human soul limited by the mind moves about during the waking and dream states, experiencing the pleasure and pain which result from desires and actions, which again are results of ignorance It does not, however, obtain real peace from these experiences and at last settles down, in deep sleep, in Pure Being

Prāna Pure Being is described as the Prāna of the prana (*Br Up* IV iv 18)

Mind Prāna The mind (the individual soul) finds its refuge in the Prana, that is to say, in Brahman

Having shown that Brahman is the ultimate source of the jiva, the father demonstrates the same thing through a series of causes and effects beginning with food

3

' Learn from me, my dear, what hunger and thirst are When a man is hungry as they say, it is water that has led (i e carried away) what was eaten. Therefore, just as they speak of a leader of cows, a leader of horses, a leader of men, so do the [illegible]
So, my c [illegible]
[from a c [illegible]

What are That is to say, the true nature of hunger and thirst.

When eaten When a man is desirous of eating, why is he said to be so? Because at that time whatever solid food has been eaten by him and whatever liquid has been drunk by him have been liquefied by water and carried away, that is to say, all this has been digested Then the man is said to be hungry

So forth This body made up of food is like the sprout of a seed Being the sprout, an effect, it must have sprung forth like a sprout, it cannot be without a root.

Śvetaketu asked where the root of the body is His father replied

4

"And where could its root be except in food (earth)? And in the same way, my dear, as food too is an offshoot, seek for water as its root And as water too, my dear, is an offshoot, seek for fire as its root And as fire too, my dear, is an offshoot, seek for Being (Sat) as its root Yes, all these creatures, my dear, have their root in Being, they dwell in Being they [finally] rest in Being

AND WHERE FOOD The food that is eaten by a man is liquefied by water and digested Then it changes into the different humours in the body From them blood is produced, from blood flesh, from flesh fat, from fat bones from bones marrow, and from marrow semen Likewise, the food eaten by a woman becomes blood It is from a combination of semen and blood that the new body is produced

AS FOOD TOO ETC Food has a beginning and an end It is perishable and must have a root Water is the root

AND AS WATER ETC Water has a beginning and an end It is perishable and must have a root Fire is the root

AND AS FIRE ETC Fire has a beginning and an end It is perishable and must have a root Sat, or Pure Being is the root

BEING ETC Being is one and without a second All else are modifications being mere names arising from speech They are unreal

ALL THESE ETC All the movable and immovable creatures have their root in Being, during their continuance they reside in Being, and in the end they resolve into Being To explain this the illustration of a jar and clay is given

One should always remember the following genealogical table

Sat (Being)
|
Tejas (fire), which constitutes speech
|
Ap (water) which constitutes the prana
|
Anna (food or earth), which constitutes the mind

Now is explained how from water as an offshoot one can determine Being as the ultimate root

5

"When a man is said to be thirsty, it is fire that has led (i e carried away) what was drunk by him Therefore as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of fire as the

leader [of water] So, my dear, know this offshoot (the body) to have sprung forth [from a cause], for it cannot be without a root.

WHEN A MAN The fire (i e heat) dries up the water that is drunk and also the liquefied food that is eaten, then a man feels thirsty

From water as an offshoot, fire is inferred as the root From fire as an offshoot, Pure Being is inferred as the root

6

"And where could its root be except in water? And in the same way, my dear, as water is an offshoot, seek for fire as its root And as fire too, my dear, is an offshoot, seek for Being as its root Yes, my dear, all these creatures have their root in Being, they dwell in Being, they [finally] rest in Being

"And how these three deities (fire, water, and earth), on reaching a human being, become each of them tripartite has already been said (VI iv 7) When a person departs hence, his speech merges in his mind, his mind in his prana, his prāna in heat (fire), and the heat in the Highest Being

WHEN A PERSON DEPARTS ETC When a person dies, the aggregate of the prāna and the organs controlled by the soul, reincarnates in another body [illegible] speech [illegible]
Then [illegible]
rounding [illegible]
fire, the [illegible] not move They are not [illegible]
living [illegible]
[illegible] enters, after death, into the meshes of a physical body

7

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu."

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

SUBTLE ESSENCE The root of all

PLEASE VENERABLE ETC It has been said (VI viii 1) that the jiva, both at the time of deep sleep and at death, becomes one with Sat, or Brahman Why, then is he not aware of it? This is Śvetaketu's problem.

Here ends Chapter Eight
of Part Six of the
Chhāndogya Upanishad

CHAPTER IX

THE ABSENCE OF INDIVIDUALITY IN DEEP SLEEP

"AS BEES, my dear, make honey by collecting the juices of trees located at different places, and reduce them to one form,

"And as these juices have no discrimination [so as to be able to say] 'I am the juice of this tree,' or 'I am the juice of that tree'—even so, indeed, my dear, all these creatures though they reach Pure Being, do not know that they have reached Pure Being (1–2)

In a vast concourse of people each man knows himself to be the son or nephew of a certain person and thus does not become confused with the others but there exists no such discrimination on the part of the juices of various trees even though some of them are sweet, some sour, and some bitter In exactly the same manner, though all these creatures reach Pure Being at death or during deep sleep, they are not conscious of having realized It

3

"Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again

Ignorant creatures reach Pure Being without being conscious of having reached Pure Being Therefore whatever they are in this world according to their past deeds, they become that again Even though they enter into Pure Being, yet they become the same animals or insects on their return from Pure Being Their future births are determined by the knowledge they possess at the time of death At the time of death or during deep sleep the ignorant creatures no doubt remain unconscious of their individuality yet they come back to the phenomenal world on account of ignorance

4

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu"

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

PLEASE VENERABLE ETC Śvetaketu's problem is this If a man who has slept in his own house rises and goes to another village, he knows that he has come from his own house Why, then, do people, when they have returned from Pure Being not know that they have returned from Pure Being?

Here ends Chapter Nine
of Part Six of the
Chhandogya Upanishad

CHAPTER X

THE ABSENCE OF PARTICULARIZED CONSCIOUSNESS IN DEEP SLEEP

"THESE RIVERS, my dear, flow—the eastern toward the east, and the western toward the west They arise from the sea and flow into the sea Just as these rivers, while they are in the sea, do not know 'I am this river' or 'I am that river,'

"Even so, my dear, all these creatures, even though they have come from Pure Being, do not know that they have come from Pure Being Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again (1–2)

WHILE . . . SEA That is to say, when they return to the sea

THE EASTERN ETC As with the Ganges

THE WESTERN ETC As with the Indus

THEY . . . SEA Water rises as vapour from the sea and forms into clouds, then it falls to the earth as rain, which forms the rivers

Ignorant persons, despite their being united with Pure Being in deep sleep do not know Pure Being on account of their ignorance For the same reason, when they awake they are not aware that they have come back from Pure Being

3

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu "

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

PLEASE ETC We see that various modifications of water—in the shape of ripples, waves, foam, bubbles, etc —rise from water, and when they disappear into the water they are gone Why should not living beings lose their individ

uality and be destroyed at death, or during deep sleep, or at the time of cosmic dissolution, when they merge in Pure Being? This doubt of Śvetaketu will be resolved in the next chapter

Here ends Chapter Ten
of Part Six of the
Chhāndogya Upanishad.

CHAPTER X

THE ABSENCE OF PARTICULARIZED CONSCIOUSNESS IN DEEP SLEEP

"THESE RIVERS, my dear, flow—the eastern toward the east, and the western toward the west. They arise from the sea and flow into the sea. Just as these rivers, while they are in the sea, do not know: 'I am this river' or 'I am that river,'

"Even so, my dear, all these creatures, even though they have come from Pure Being, do not know that they have come from Pure Being. Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again. (1–2)

WHILE ... SEA: That is to say, when they return to the sea.
THE EASTERN ETC: As with the Ganges.
THE WESTERN ETC: As with the Indus.
THEY ... SEA: Water rises as vapour from the sea and forms into clouds, then it falls to the earth as rain, which forms the rivers.

Ignorant persons, despite their being united with Pure Being in deep sleep, do not know Pure Being on account of their ignorance. For the same reason when they awake they are not aware that they have come back from Pure Being.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

PLEASE ETC: We see that various modifications of water—in the shape of ripples, waves, foam, bubbles, etc.—rise from water, and when they disappear into the water they are gone. Why should not living beings lose their individ-

uality and be destroyed at death or during deep sleep, or at the time of cosmic dissolution, when they merge in Pure Being? This doubt of Śvetaketu will be resolved in the next chapter

Here ends Chapter Ten
of Part Six of the
Chhāndogya Upanishad.

CHAPTER XI

THE INDESTRUCTIBILITY OF THE JIVA

"IF, MY DEAR, someone were to strike at the root of this large tree here, it would bleed but live. If he were to strike at the middle, it would bleed but live. If he were to strike at the top, it would bleed but live. Pervaded by the living self, that tree stands firm, drinking in again and again its nourishment and rejoicing.

STRIKE: With an axe.

BLEED: A little of its sap would ooze out

DRINKING: Water and other nourishment from the earth, by means of its roots.

2

"But if the life (i.e. living self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers.

IF . . LEAVES As the result of disease or blows from an axe

THE WHOLE . . WITHERS According to the Vedic teachers, trees are endowed with consciousness, while the Buddhists and the Vaiśeshikas hold them to be unconscious. They are said to live because one sees how their sap runs and how it dries up, just as one sees the movement of sap in other living bodies produced by food and water The living self pervades the tree just as it pervades a man after it has entered the organism which produces the prāna, the mind, and speech. If any accident happens to a branch, the living self draws itself away from that branch, and then the branch withers The sap, which makes it possible for the living self to remain, departs, and the living self goes with it [illegible] when the l[illegible] self leaves it, [illegible]

state of existence. The examples of deep sleep and death show that the living self does not cease to exist, even when the body remains unconscious or dies Further, the performance of the Vedic rituals produces a result which is reaped in a future life This would be impossible if the living self died with the death of the body

3

"In exactly the same manner, my dear," said he, "know this This body dies, bereft of the living self, but the living self dies not

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu "

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

PLEASE ETC How can this vast universe endowed with names and forms be produced from Pure Being, which is extremely subtle and is nameless and formless? This is Śvetaketu's next problem

Here ends Chapter Eleven
of Part Six of the
Chhāndogya Upanishad

CHAPTER XII

THE BIRTH OF THE GROSS FROM THE SUBTLE

"BRING ME a fruit of that nyāgrodha (banyan) tree"
"Here it is, venerable Sir"
"Break it"
"It is broken, venerable Sir."
"What do you see there?"
"These seeds, exceedingly small, venerable Sir"
"Break one of these, my son"
"It is broken, venerable Sir"
"What do you see there?"
"Nothing at all, venerable Sir"

2

The father said "That subtle essence, my dear, which you do not perceive there—from that very essence this great nyāgrodha arises *Believe me, my dear*

THAT ... ARISES On breaking the seed, one does not see the subtle essence, but it is there all the same It is from that subtle essence that the large tree, supplied with a trunk, branches, twigs, leaves, and fruits, has been produced In the same manner, the gross universe with all its names and forms proceeds from the subtle essence, or Pure Being

BELIEVE ME Though the subject has been established by means of arguments and valid authorities, still people's minds, on account of being attached to gross external objects, do not easily obtain a clear conception of subtle truths Therefore faith is necessary Through faith the mind can easily be concentrated on a subject it wishes to understand

3

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu"

"Please, venerable Sir, give me further instruction," said the son.
"So be it, my dear," the father replied.

PLEASE ETC.: If Sat, or Pure Being, is the root of all that exists, why is It not perceived? This is Śvetaketu's next question.

Here ends Chapter Twelve
of Part Six of the
Chhandogya Upanishad

CHAPTER XIII

THE INVISIBILITY OF AN EXISTENT OBJECT

"PLACE THIS salt in water and then come to me in the morning"

The son did as he was told

The father said to him "My son, bring me the salt which you placed in the water last night"

Looking for it, the son did not find it, for it was completely dissolved

LOOKING ETC The salt had dissolved and could not be found, yet it still existed in the water

An object may exist without being visible to the eyes, it may be perceived by other means

2

The father said "My son, take a sip of water from the surface How is it?"

"It is salt"

"Take a sip from the middle How is it?"

"It is salt"

"Take a sip from the bottom How is it?"

"It is salt"

"Throw it away and come to me"

The son did as he was told, saying "The salt was there all the time"

Then the father said "Here also, my dear, in this body you do not perceive Sat (Being), but It is indeed there"

TAKE A SIP ETC The salt, though not perceptible by means of sight or touch, can be discovered by taste

HERE ALSO ETC Just as the salt, when dissolved in the water, was not perceived by sight or touch, though it existed there all the time, as proved by the tongue, just so, in this body, made of fire, water, and earth, one does not generally perceive Pure Being, which is its cause, yet one can perceive it by other means

3

Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu "
"Please, venerable Sir, give me further instruction," said the son
"So be it, my dear," the father replied

PLEASE ETC What is the means of perceiving Pure Being? This is Śvetaketu's next question

Here ends Chapter Thirteen
of Part Six of the
Chhandogya Upanishad

CHAPTER XIV

THE MEANS OF SELF-KNOWLEDGE

"*JUST AS* someone, my dear, might lead a person, with his eyes covered, away from [the country of] the Gandhāras, and leave him in a place where there were no human beings, and just as that person would turn toward the east, or the north, or the south, or the west, shouting 'I have been brought here with my eyes covered, I have been left here with my eyes covered!'

SOMEONE A thief or a highwayman
EYES COVERED Also with his hands bound
WOULD TURN ETC Because the person was unable to distinguish the directions.

2

"And as thereupon someone might loosen the covering and say to him 'Gandhāra is in that direction, go that way', and as thereupon, having been informed and being capable of judgement, he would, by asking his way from one village to another, arrive at last at Gandhāra—in exactly the same manner does a man who has found a teacher to instruct him obtain the true knowledge For him there is delay only so long as he is not liberated [from the body], then he reaches perfection

SOMEONE A sympathetic person
BEING CAPABLE OF JUDGEMENT That is to say capable of understanding the road pointed out by him Mere instruction is not enough, power of personal discrimination is also necessary
IN EXACTLY KNOWLEDGE "With his eyes bandaged, a man of Gandhāra is carried away from his own country by a highwayman and left in a forest where he does not know the directions There he is troubled by hunger and [illegible] his dire[illegible] ge from [illegible] me and is quite happy Now the illustration is applied to the teachings of the Upanishad The real home of the jiva or embodied soul is Sat or Pure Being He is carried

away by thieves in the form of the good and evil deeds performed by him on

am miserable, I am foolish, I am wise, I am born, I am dead, my fortune is gone, I am done for How shall I live? Where shall I go? Who will save me?' Then, as a result of good deeds performed in the past, he finds a compassionate person illumined by the Knowledge of the Self, whose bonds have been broken. The latter takes pity on him, points out the imperfection of the phenomenal life, and exhorts him thus 'You do not really belong to this world, you are neither a father nor a son You are Pure Being *Thou art That!*' The embodied soul after hearin

is Pure Being (S

his Abode, the

Śankarâchârya's commentary)

FOR THIS ETC The delay refers to the time which passes between the attainment of Knowledge and the moment of death. As soon as the body falls, the illumined person attains perfection There are three kinds of action Some

action, but not the third Even a man who has attained perfection cannot avoid the fruit of the prârabdha action Only after yielding its fruit is this action consumed, after death the man becomes completely free.

3

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Svetaketu"

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

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Here ends Chapter Fourteen
of Part Six of the
Chhândogya Upanishad

CHAPTER XV

ULTIMATE LIBERATION

"AROUND A [dying] person afflicted [with illness], my dear, his relatives gather and ask 'Do you know me? Do you know me?' He knows them as long as his speech is not merged in his mind, his mind in his prāna (breath), his prāna in heat (fire), and the heat in the Highest Deity.

2

"But when his speech is merged in his mind, his mind in his prāna, his prāna in heat, and the heat in the Highest Deity, then he does not know them

The manner of dying of the ignorant and the illumined person is the same The former is born again as a phenomenal being—an animal, a man, or a god—as determined by his past action The latter realizes at once his true Self and never returns to the world He does not go to any sphere, solar or other, in order to attain Liberation

3

"Now, that which is the subtle essence—in it all that exists has its self That is the True That is the Self That thou art, Śvetaketu"

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear," the father replied

PLEASE ETC The next question is Why does an illumined person, on attaining Sat, or Pure Being, not return to the world, while he who does not know though realizing Sat in death returns? The answer is given by means of an illustration

Here ends Chapter Fifteen
of Part Six of the
Chhāndogya Upanishad

CHAPTER XVI

LIBERATION FOR THE KNOWER OF BRAHMAN

"MY DEAR, they (i.e. the police) bring a man whom they have seized by the hand, and say 'He has taken something, he has committed a theft.' [When he denies it, they say] 'Heat the axe for him.' If he has committed the theft [but denies it], then he makes himself a liar. Being false-minded, he covers himself with falsehood, grasps the heated axe, and is burnt Then he is killed.

TAKEN SOMETHING Which does not belong to him

HEAT ETC At the time the Upanishads were composed, belief in the efficacy of ordeals prevailed

The guilty man is burnt by grasping the heated axe and is finally killed, while the innocent man is not affected The latter is protected by truth Though the contact of the hand with the heated axe is exactly the same in both cases, yet the real thief is burnt, and not the other, who is truthful In the same manner, he who knows his self to be the true Self, on approaching after death the true Self, is not repelled and sent back to a new existence, while he who [illegible]

2

"But if he did not commit the theft, then he makes himself what he really is Being true-minded, he covers himself with truth, grasps the heated axe, and is not burnt. He is released.

3

"As that [truthful] man is not burnt [so also one who has known Sat is not born again] Thus in That (Sat) all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu."

Then he understood that Sat [from his father], yea, he understood it.

THAT IS THE SELF The Self is that, knowledge of which brings about Liberation, and ignorance of which creates bondage It is the root of the universe, in It all creatures reside and find their ultimate rest The inner essence of every

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cause nor an effect Now, having been taught by his father through reasoning and illustrations, Śvetaketu realized his identity with Pure Being

What does a person gain from the teaching given in the sixth part of the Upanishad? Prior to the instruction, he cherishes the notion that it is his duty to perform ritualistic actions and that he will experience their results in this world and the next In other words, he regards himself as the doer of actions and the enjoyer of their results But all these notions cease for one who is awakened to the Knowledge of Reality by understanding the meaning of the

which it is his duty to perform in order to enjoy a certain result All ideas of diversity vanish for him Therefore the notion that the human soul is a modification disappears when one has rightly understood Pure Being, the non-dual Self

Here ends Chapter Sixteen
of Part Six of the
Chhandogya Upanishad

CHAPTER I

DIALOGUE BETWEEN NĀRADA AND SANATKUMĀRA

1

OM. NĀRADA approached Sanatkumāra [as a pupil] and said: "Venerable Sir, please teach me."

Sanatkumāra said to him: "Please tell me what you *already know*. Then I shall tell you what is beyond."

NĀRADA Kno...
pract...
he wa...
been ... to show that the *Highest Good* cannot be attained by any other means except Self Knowledge Nārada gave up his pride of erudition and approached Sanatkumāra as a pupil in order to learn about the Self...
a
h

The sixth part of the Upanishad has taught about the Supreme Reality and described the universe as in essence Sat, or Pure Being But nothing has been said about the phenomenal objects which are Its mod...
part explains the ...
teaches about the ...
a tree in order to ...
not explained, so ...
Names etc have ...
stand, by gradu... ending in the Knowledge of the Self Another purpose of the story is to show that though phenomenal entities are relatively good, the Self is supremely excellent. The story further states that the highest Knowledge can be effectively learnt only through the relationship of teacher and disciple

2

Nārada said "Venerable Sir, I know the Rig-Veda, the Yajur-Veda,

the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics (Purānas) and ancient lore (Itihāsa) as the fifth, the Veda of the Vedas (i e grammar), the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā (i e the science of pronunciation, ceremonials, prosody, etc), the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts All this I know, venerable Sir.

FINE ARTS The art of making perfumes, dancing, singing playing on musical instruments, etc

3

"But, venerable Sir, with all this I know words only, I do not know the Self I have heard from men like you that he who knows the Self overcomes sorrow. I am one afflicted with sorrow Do you, venerable Sir, help me to cross over to the other side of sorrow "

Sanatkumāra said to him "Whatever you have read is only a name

WORDS That is to say, the outer meaning of the words Also signifies rituals

A name is a mere word or sound Through words one cannot know the nature of the Self This is known only from a qualified teacher The real Self, which is beyond everything, cannot be denoted by words Narada, through his study, knew only the modifications, and not the Ātman, which is beyond modification

4

"Verily, a name is the Rig-Veda, [so also] are the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts

"Meditate on the name

THE RIG-VEDA ETC It may be asked why a man who knows the Vedas should not know the Self, since the Vedas teach of the Self Śankarāchārya explains this by an illustration If a royal procession passes by, though we do not see the king because he is hidden by flags parasols etc yet we say "There is the king " And if we are asked who is the king then again though we cannot see

[illegible] that he is different from all that is [illegible]

MEDITATE ETC Regarding the name as Brahman It is like worshipping an image, regarding it as Vishnu Himself

5

"He who meditates on a name as Brahman can, of his own free will, reach as far as the name reaches—he who meditates on a name as Brahman."

Narada said "Venerable Sir, is there anything greater than a name?"

"Of course there is something greater than a name"

"Please tell that to me, venerable Sir"

Here ends Chapter One
of Part Seven of the
Chhāndogya Upanishad

the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics (Purānas) and ancient lore (Itihāsa) as the fifth, the Veda of the Vedas (i e. grammar), the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā (i e the science of pronunciation, ceremonials, prosody, etc), the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts All this I know, venerable Sir

FINE ARTS The art of making perfumes, dancing, singing playing on musical instruments, etc

3

"But, venerable Sir, with all this I know words only, I do not know the Self I have heard from men like you that he who knows the Self overcomes sorrow I am one afflicted with sorrow Do you, venerable Sir, help me to cross over to the other side of sorrow"

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WORDS That is to say, the outer meaning of the words Also signifies rituals.

A name is a mere word or sound Through words one cannot know the nature of the Self This is known only from a qualified teacher The real Self, which is beyond everything, cannot be denoted by words Nārada, through his study, knew only the modifications, and not the Ātman, which is beyond modification

4

"Verily, a name is the Rig-Veda, [so also] are the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts

"Meditate on the name

THE RIG-VEDA ETC It may be asked why a man who knows the Vedas should not know the Self, since the Vedas teach of the Self Śankarāchārya explains

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CHAPTER III

MIND AS BRAHMAN

1

'THE MIND is, verily, greater than speech Just as the closed fist holds two āmalakas, or two plums, or two aksha fruits, so does the mind hold speech and a name For when a man thinks in his mind that he would read the sacred hymns, then he reads them When he thinks in his mind [illegible] he performs them When he thinks [illegible] then he desires them. Mind, indeed, is the self, mind is the world, mind is Brahman

'Meditate on the mind

MIND The mind is the internal organ, which is endowed with the power of reflection It is greater than speech, because through its power of reflection it makes speech (i e the tongue) function. Thus speech is included in the mind And that which includes another thing is more pervasive than the latter, and as such is greater than it

A MAN MIND That is to say, when he is determined

WHEN HE THINKS ETC He follows up his desire to procure sons and cattle with the effort to procure them

MIND SELF It is only when the mind functions that a man acts and enjoys the result of action.

MIND WORLD It is only when the mind functions that the worlds are obtained through the fulfilment of the means for their acquisition

2

'He who meditates on mind as Brahman can, of his own free will, reach as far as mind reaches—he who meditates on mind as Brahman "

Narada said "Venerable Sir, is there anything greater than mind?"

'Of course there is something greater than mind "

'Please tell that to me, venerable Sir "

Here ends Chapter Three
of Part Seven of the
Chhandogya Upanishad

CHAPTER II

SPEECH AS BRAHMAN

"SPEECH IS, verily, greater than a name Speech makes one understand the Rig-Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts, as well as heaven, earth, air, akāśa, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies, and ants, as also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant

"Verily, if there were no speech, neither righteousness nor unrighteousness would be known, neither the true nor the false, neither the pleasant nor the unpleasant

"Speech, verily, makes us know all this Meditate upon speech

SPEECH Speech denotes the organ of speech, which gives expression to the letters, which, in turn constitute a name Therefore speech is greater than a name

IF THERE WERE ETC In the absence of speech there would be no study, and in the absence of study there would be no knowledge of the Vedas, and in the absence of such knowledge there would be no knowledge of virtue, vice, etc. Therefore speech alone, through the letters, makes all these things known Hence speech is greater than a name

2

"He who meditates on speech as Brahman can, of his own free will, reach as far as speech reaches—he who meditates on speech as Brahman"

Nārada said "Venerable Sir, is there anything greater than speech?"

"Of course there is something greater than speech"

"Please tell that to me, venerable Sir."

Here ends Chapter Two
of Part Seven of the
Chhāndogya Upanishad

Water and fire willed Therefore they remain as they are

Rain wills That is to say, performs its function

Food wills That is to say, is produced

Prānas will That is to say, dwell in the body

Sacred hymns will That is to say, are recited Only people with strong lungs can recite the Vedas

Sacrifices will That is to say, are performed Only those sacrifices are [illegible]

[illegible]

[illegible] else is able to preserve its own nature

Some scholiasts give another reading to Śankara s commentary, according to which heaven and earth air and akaśa water and fire, etc all function by the will of God

3

He who meditates on will as Brahman can, of his own free will, reach as far as will reaches—he who meditates on will as Brahman"

Narada said Venerable Sir, is there anything greater than will?"

Of course there is something greater than will

Please tell that to me, venerable Sir"

Here ends Chapter Four
of Part Seven of the
Chhandogya Upanishad

CHAPTER IV

WILL AS BRAHMAN

"WILL (SAMKALPA) is, verily, greater than mind For when a man wills, then he thinks in his mind, then he utters speech, and then he employs speech in [the recital of] a name The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns

WILL ETC The Sanskrit word *samkalpa* in the text denotes the activity of the inner organ by which one discriminates between what ought to be done and what ought not to be done Will implies conception, determination, and desire When a person has determined what is to be done, then the desire to do it follows When one desires to recite the mantras (i e the words of the Vedas), one engages speech (i e the tongue) to do so Then speech (the tongue) utters the mantras

SACRED NAME The hymns are particular forms of speech The word *name* is used here in a general sense to denote sound The particular is always included in the general

SACRIFICES HYMNS Only those sacrifices are to be performed which have been enjoined in the hymns, or mantras, of the Vedas

2

"Will, indeed, is the goal of all these [beginning with mind and ending in sacrifice], from will they arise and in will they all abide Heaven and earth willed, air and ākāśa willed, water and fire willed Through the will [of heaven and earth, etc] the rain wills, through the will of the rain, food wills, through the will of food, the prānas will, through the will of the prānas, the sacred hymns will, through the will of the sacred hymns, the sacrifices will, through the will of the sacrifices, the world wills, through the will of the world, everything wills Such is will Meditate on will

ALL ABIDE After they are created

HEAVEN AND EARTH WILLED They appear motionless becuase they willed, as it were, to be so

AIR AND ĀKĀŚA WILLED Therefore they do not deviate from their respective natures

consideration reaches—he who meditates on consideration as Brahman."

Narada said "Venerable Sir, is there anything greater than consideration?"

"Of course there is something greater than consideration."

"Please tell that to me, venerable Sir."

OBTAINS ETC That he obtains these worlds is the result of his own action

Here ends Chapter Five
of Part Seven of the
Chhāndogya Upanishad.

CHAPTER V

CONSIDERATION AS BRAHMAN

"CONSIDERATION (CHITTA) is, verily, greater than will For when a man considers, then he wills, then he thinks in his mind, then he utters speech, then he engages speech in [the recitation of] a name The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns

Consideration That faculty of the inner organ by which one can understand present events and also the past and the future For instance, one thinks that because food gave one satisfaction in the past, it will do so in the future

When ... wills First the chitta realizes the true import of a situation then the samkalpa (will) decides whether to react to it affirmatively or negatively, and finally the mind cherishes the appropriate desire

2

"Consideration is, indeed, the goal of all these [beginning with mind and ending in sacrifice], from consideration they arise and in consideration they all abide Therefore if a person is without consideration, even though he possesses much knowledge, people say of him that he is nothing, and whatever he knows [is useless], for if he were [really] learned, he would not be so inconsiderate But if a person is considerate, though he knows but little, to him people are eager to listen Consideration, indeed, is the goal of all these, consideration is the self, consideration is the support Meditate on consideration

He is nothing Though existing, he is as good as a non-entity

3

[illegible] as Brahman, he, being perm[illegible] worlds which are permanent, [illegible] wn free will, reach as far as [illegible]

CHAPTER VII

UNDERSTANDING AS BRAHMAN

UNDERSTANDING IS, verily, greater than meditation. Understanding makes one understand the Rig-Veda, the Yajur-Veda, the Sama Veda, the Atharva-Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts, heaven, earth, air, ākāśa, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies, and ants, and also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant, food and taste, this world and yonder [world] Meditate on understanding

UNDERSTANDING The knowledge of the meaning of the scriptures

2

[illegible]

as Brahman"

Nārada said 'Venerable Sir, is there anything greater than understanding?"

'Of course there is something greater than understanding"

"Please tell that to me, venerable Sir"

Here ends Chapter Seven
of Part Seven of the
Chhāndogya Upanishad

CHAPTER VI

MEDITATION AS BRAHMAN

"MEDITATION (DHYĀNA) is, verily, greater than consideration Earth meditates, as it were The mid-region meditates, as it were Heaven meditates, as it were The waters meditate, as it were The mountains meditate, as it were The gods meditate, as it were Men meditate, as it were Therefore he who, among men, attains greatness here on earth seems to have obtained a share of meditation Thus while small people are quarrelsome, abusive, and slandering, great men appear to have obtained a share of meditation Meditate on meditation

MEDITATION Uninterrupted concentration upon a deity mentioned in the scriptures

THE EARTH ETC A yogi practising meditation is steady and firm Thus from the fact that the earth is steady and firm, it appears that it is meditating

GODS ETC The words *gods* and *men* (deva manushyah) in the text may also mean god like men

ATTAINS GREATNESS Either through wealth, erudition, or other means

THEY MEDITATION Because they show a certain repose of manner

2

"He who meditates on meditation as Brahman, can, of his own free will, reach as far as meditation reaches—he who meditates on meditation as Brahman "

Narada said "Venerable Sir, is there anything greater than meditation?"

"Of course there is something greater than meditation "

"Please tell that to me, venerable Sir "

Here ends Chapter Six
of Part Seven of the
Chhāndogya Upanishad

CHAPTER IX

FOOD AS BRAHMAN

'FOOD IS, verily, greater than strength Therefore if a man abstains from food for ten days, even though he might live, yet he would not be able to see, hear, reflect, become convinced, act, or enjoy the result But when he obtains food, he is able to see, hear, reflect, become convinced, act, and enjoy the result

2

'He who meditates on food as Brahman obtains the world rich in food and drink, he can, of his own free will, reach as far as food reaches —he who meditates on food as Brahman"

Narada said 'Venerable Sir, is there anything greater than food?"

Of course there is something greater than food"

Please tell that to me, venerable Sir"

Here ends Chapter Nine
of Part Seven of the
Chhandogya Upanishad

CHAPTER VIII

STRENGTH AS BRAHMAN

"STRENGTH IS, verily, greater than understanding One strong man causes a hundred men of understanding to tremble When a man is strong he can rise If he rises he can attend [on the teachers] If he attends on them he can become their intimate companion [as a pupil] If he is their intimate companion he can watch [their conduct], listen [to their instruction], reflect [on what he hears], become convinced [of what he reflects on], act, and enjoy the result [of action] By strength the earth stands firm, by strength the mid region, by strength heaven, by strength the mountains, by strength the gods and men, by strength cattle and birds, herbs and trees, and animals, together with worms, flies, and ants, by strength the world stands firm Meditate upon strength "

STRENGTH The power of the mind produced from food

2

"He who meditates on strength as Brahman can, of his own free will, reach as far as strength reaches—he who meditates on strength as Brahman "

Nārada said "Venerable Sir, is there anything greater than strength?"

"Of course there is something greater than strength "

"Please tell that to me, venerable Sir "

Here ends Chapter Eight
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XI

FIRE AS BRAHMAN

FIRE IS, verily, greater than water For, having seized the air, it warms the akāśa Then people say It is hot, it burns, it will rain' Thus does fire first manifest itself and then create water Furthermore thunderclaps roll with lightning upward and across the sky Then people say 'There is lightning there is thunder, it will rain' Here also does fire first manifest itself and then create water Meditate on fire

FIRE WATER Because fire is the cause of water

HAVING SEIZED ETC Fire or heat, holds air fast within itself and thereby makes it still

BURNS That is to say burns the body

THEN CREATE WATER On account of its being the creator of water, fire is greater than water

FURTHERMORE ETC Fire is the cause of water through thunderings

2

He who meditates on fire as Brahman becomes radiant himself and obtains radiant worlds full of light and free from darkness, he can, of his own free will reach as far as fire reaches—he who meditates on fire as Brahman

Narada said Venerable Sir, is there anything greater than fire?

Of course there is something greater than fire"

"Please tell that to me, Venerable Sir"

Here ends Chapter Eleven
of Part Seven of the
Chhandogya Upanishad

CHAPTER X

WATER AS BRAHMAN

"WATER IS, verily, greater than food Therefore if there is not sufficient rain, then living creatures are afflicted with the thought that there will be less food But if there is sufficient rain, then living creatures rejoice in the thought that there will be much food It is water that assumes the form of this earth, this mid-region, this heaven, these mountains, these gods and men, cattle and birds, herbs and trees, and animals, together with worms, flies, and ants Water indeed is all these forms Meditate on water

WATER Because water is the cause of food

2

"He who meditates on water as Brahman obtains all his desires and becomes satisfied, he can, of his own free will, reach as far as water reaches—he who meditates on water as Brahman"

Nārada said "Venerable Sir, is there anything greater than water?"

"Of course there is something greater than water"

"Please tell that to me, venerable Sir"

Here ends Chapter Ten
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XIII

MEMORY AS BRAHMAN

"MEMORY IS, verily, greater than the ākāśa Therefore even when many people assemble, if they had no memory they would not hear anyone at all, they would not think, they would not understand But surely, if they had memory, they would hear, think, and understand Through memory one knows one's sons, through memory one's cattle Meditate on memory

MEMORY That is to say, recollection, which is an attribute of the internal organ

GREATER THAN THE ĀKĀŚA The ākāśa, fire, water, etc have been produced for a man's enjoyment In the absence of memory, all these things would be as if they were not, so far as he is concerned He could not enjoy them

EVEN WHEN ETC From ordinary experience, also, one learns about the greatness of memory

2

"He who meditates on memory as Brahman can, of his own free will, reach as far as memory reaches—he who meditates on memory as Brahman"

Nārada said Venerable Sir, is there anything greater than memory?"

"Of course there is something greater than memory"

"Please tell that to me, venerable Sir"

Here ends Chapter Thirteen
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XII

THE ĀKĀŚA AS BRAHMAN

"*THE ĀKĀŚA* is, verily, greater than fire For in the ākāśa exist both the sun and the moon, lightning, stars, and fire It is through the ākāśa that a person calls [another], it is through the akāśa that the other hears, it is through the ākāśa that the person hears back In the ākāśa we rejoice [when we are together], and in the ākāśa we rejoice not [when we are separated] In the ākāsa everything is born, and toward the ākāśa all things grow Meditate upon the ākāśa

ĀKĀŚA The first of the five elements, often translated by Indologists as ether or space

FOR IN THE ĀKĀŚA ETC The sun, moon, etc are all different forms of fire They exist in the ākāśa If one thing exists in another, the latter is naturally greater than the former

IT IS HEARS BACK When one person calls another, the sound of his voice travels through the ākaśa The latter hears him through the ākāśa When the man addressed answers back, the sound of his voice, too, travels through the ākāśa

ALL THINGS GROW Sprouts etc grow upward toward the ākāśa, not downward

2

"He who meditates on the ākāśa as Brahman obtains the worlds extending far and wide, luminous, free from pain, and spacious, he can, of his own free will, reach as far as the akāśa reaches—he who meditates on the ākāśa as Brahman "

Nārada said "Venerable Sir, is there anything greater than the ākāśa?"

"Of course there is something greater than the ākāśa "

"Please tell that to me, venerable Sir "

FREE FROM PAIN As a result of overcrowding

Here ends Chapter Twelve
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XV

THE PRĀNA AS BRAHMAN

1

THE PRĀNA is, verily, greater than hope As the spokes of a wheel are fastened to the nave, so are all these [beginning with the name and ending with hope] fastened to the prāna The prāna moves by the prana The prāna gives the prāna to the prāna The prāna is the father, the prana is the mother, the prāna is the brother, the prana is the sister, the prana is the teacher, the prana is the brāhmin

THE PRĀNA The prana is the self of all, and includes action, the agent, and the result of action It manifests itself in three principal forms the body of Hiranyagarbha, the external air, and the principal vital breath in a living creature The self (ātman) dwells in the body with the support of the prana When the prana departs from the body, the self, too, gives it up The self, of [illegible]

THE PRĀNA IS ETC Various entities, such as names, speech, and mind—ending with hope—have been mentioned Of these, the name is the effect and speech the cause, speech is the effect and mind the cause The cause is greater than the effect All these entities bound by the chain of hope, are fastened to the all pervading prana which is greater than hope

THE PRĀNA MOVES BY THE PRĀNA That is to say, the prāna moves by its own force

THE PRĀNA GIVES ETC That is to say, all the different forms of agents, means, and results exist in the prana, there being nothing apart from the prāna

It is now explained why father, mother, etc , are signified by the prāna As long as the prāna functions in them they are treated with respect as father, mother, etc but when the prāna leaves them, they are mere corpses.

2

'If one says something unbecoming to a father, mother, brother, sister, teacher, or brāhmin, then people say 'Shame on you! Verily,

CHAPTER XIV

HOPE AS BRAHMAN

"HOPE IS, verily, greater than memory. Kindled by hope, [a person endowed with] memory reads the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other. Meditate on hope.

HOPE The desire for things which have not been attained, longing

GREATER THAN ETC On account of hope one remembers desirable objects Inspired by hope, a person endowed with memory remembers the Vedic mantras and performs sacrifices In each individual being, the whole universe—from names to memory—lies bound by the fetters of hope

2

"He who meditates on hope as Brahman—all his desires are fulfilled through hope, his prayers are not in vain, he can, of his own free will, reach as far as hope reaches—he who meditates on hope as Brahman"

Nārada said "Venerable Sir, is there anything greater than hope?"

"Of course there is something greater than hope"

"Please tell that to me, venerable Sir"

Here ends Chapter Fourteen of Part Seven of the Chhāndogya Upanishad

CHAPTER XVI

THE KNOWLEDGE OF THE TRUTH

"BUT IN reality he is an ativādi who has become an ativādi by the knowledge of the True."

"May I, venerable Sir, become an ativādi by the knowledge of the True."

"But one should desire to know the True"

"Venerable Sir, I desire to know the True"

BUT ETC The prāna, or Hiranyagarbha, is the highest of all phenomenal entities Nārada thought that there was nothing higher than the prāna, and so kept quiet and did not ask his usual question "Is there anything greater than the prāna?" He was evidently satisfied with an inadequate knowledge of Brahman, for the prana, too, is a modification The knower of the prāna has been described as an ativādi in the foregoing chapter only from a relative standpoint. The real ativādi is he who knows the Highest Truth, which transcends all phenomena. Sanatkumāra realized the defect in the thinking of Nārada, who was a qualified student, and resumed the conversation in order to acquaint him with Truth

TRUE That which transcends all phenomena and is infinite

I DESIRE ETC That is to say, Nārada wished to learn about the Highest Truth from Sanatkumāra

Here ends Chapter Sixteen
of Part Seven of the
Chhāndogya Upanishad

you are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brāhmin '

3

"But if, when the prāna has departed from them, one shoves them together with a poker and burns every bit of them, no one would say 'You are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brāhmin "

4

"The prāna, verily, is all this He (i e the knower of the prāna) who sees this, reflects on this, is convinced of this, becomes an ativādi (superior speaker) If people say to such a man 'You are an ativādi,' he may say 'Yes, I am an ativādi', he need not deny it "

HE (I E THE KNOWER OF THE PRĀNA) He who knows himself to be one with the all pervading prāna, which is the self of all

ATIVĀDI The word means, literally, superior speaker It refers to a person who knows not only all the entities that should be known—that is to say, from names to hope—but also the prāna, or conscious self, which is beyond them

Here ends Chapter Fifteen of Part Seven of the Chhāndogya Upanishad

CHAPTER XVI

THE KNOWLEDGE OF THE TRUTH

"BUT IN reality he is an ativâdi who has become an ativâdi by the knowledge of the True"

May I, venerable Sir, become an ativâdi by the knowledge of the True"

'But one should desire to know the True"

'Venerable Sir, I desire to know the True"

BUT ETC The prāna or Hiranyagarbha, is the highest of all phenomenal entities Nārada thought that there was nothing higher than the prāna, and so kept quiet and did not ask his usual question "Is there anything greater than the prana?" He was evidently satisfied with an inadequate knowledge of Brahman, for the prāna, too, is a modification The knower of the prana has been described as an ativadi in the foregoing chapter only from a relative stand point. The real ativadi is he who knows the Highest Truth, which transcends all phenomena Sanatkumara realized the defect in the thinking of Nārada, who was a qualified student, and resumed the conversation in order to acquaint him with Truth

TRUE That which transcends all phenomena and is infinite

I DESIRE ETC That is to say, Narada wished to learn about the Highest Truth from Sanatkumāra

Here ends Chapter Sixteen
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XVII

TRUTH DEPENDS UPON UNDERSTANDING

[SANATKUMĀRA SAID] "When one understands the True, only then does one declare the True One who does not understand the True does not declare It Only one who understands It declares the True One must desire to understand this understanding "

"Venerable Sir, I desire to understand "

WHEN A PERSON ETC It is only when a person really understands the True that he renounces all that is false, then he speaks of Pure Being alone, which permeates all modifications Modifications, perceived by the senses, are empirically true, but Pure Being is Ultimate Truth The modifications, however, have value inasmuch as they lead to Pure Being Nārada was led from empirical truth to Ultimate Truth

HE WHO DOES NOT ETC The ignorant regard fire, water, and earth as true, while as a matter of fact these do not exist apart from Pure Being (VI iv) But when a wise man uses these terms, he knows that all modifications are false, being mere names arising from speech Pure Being which pervades all and is the unrelated substratum of all is alone true Therefore he speaks the True and never what is not true

ONE MUST DESIRE ETC The knowledge of the True does not come unasked for

Here ends Chapter Seventeen
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XVIII

UNDERSTANDING DEPENDS UPON REFLECTION

"WHEN ONE reflects, only then does one understand One who does not reflect does not understand Only one who reflects understands One must desire to understand this reflection"

Venerable Sir, I desire to understand reflection"

Reflection includes reasoning about the object on which one reflects

Here ends Chapter Eighteen of Part Seven of the Chhāndogya Upanishad

CHAPTER XIX

REFLECTION DEPENDS UPON FAITH

"WHEN ONE has faith, only then does one reflect. One who does n
have faith does not reflect. Only one who has faith reflects. One mus
desire to understand faith."

"Venerable Sir, I desire to understand faith."

*Here ends Chapter Nineteen
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER XX

FAITH DEPENDS UPON SINGLE-MINDEDNESS

WHEN ONE is single minded [in one's devotion to the teacher], only then does one have faith One who does not have single mindedness does not have faith Only one who has single mindedness has faith One must desire to understand single mindedness "

Venerable Sir, I desire to understand single mindedness "

ONLY THEN FAITH That is to say, only then does one devote oneself to one's teacher for the attaining of the Knowledge of Brahman

Here ends Chapter Twenty
of Part Seven of the
Chhandogya Upanishad

CHAPTER XXI

SINGLE-MINDEDNESS DEPENDS UPON CONCENTRATION

"WHEN ONE performs one's duties (i e practises concentration), only then does one have single mindedness One who does not perform his duties does not have single mindedness Only one who performs his duties has single mindedness One must desire to understand the performance of duties "

' Venerable Sir, I desire to understand the performance of duties "

DUTIES These consist, for a brahmacharin, of control of the senses and concentration

Here ends Chapter Twenty-one
of Part Seven of the
Chhandogya Upanishad

CHAPTER XXII

CONCENTRATION DEPENDS UPON BLISS

"WHEN ONE obtains bliss, only then does one perform one's duties One who does not obtain bliss does not perform his duties Only one who obtains bliss performs his duties One must desire to understand bliss "

'Venerable Sir, I desire to understand bliss "

Here ends Chapter Twenty two
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XXI

SINGLE-MINDEDNESS DEPENDS UPON CONCENTRATION

"WHEN ONE performs one's duties (i.e. practises concentration), only then does one have single-mindedness. One who does not perform his duties does not have single-mindedness. Only one who performs his duties has single-mindedness. One must desire to understand the performance of duties."

"Venerable Sir, I desire to understand the performance of duties."

DUTIES These consist, for a brahmachārin, of control of the senses and concentration.

Here ends Chapter Twenty-one of Part Seven of the Chhāndogya Upanishad.

CHAPTER XXIV

THE INFINITE AND THE FINITE

"WHERE ONE sees nothing else, hears nothing else, understands nothing else—that is the Infinite Where one sees something else, hears something else, understands something else—that is the finite The Infinite is immortal, the finite mortal"

'Venerable Sir, in what does the Infinite find Its support?'

"In Its own greatness—or not even in greatness"

WHERE ONE SEES ETC There exists no seer or organ of seeing other than the non-dual Infinite, or Brahman All empirical differentiations are absent in the experience of the Infinite

IMMORTAL Changeless

IN ITS OWN ETC If one wishes to know the support of the Infinite, then it may be said to rest in Its own greatness But the fact is that the Infinite is without support, It is non-dual

It is said that the Infinite rests on Its own greatness How then can It be without a support?

2

'Here on earth people describe [illegible]
slaves [illegible]
he sa[illegible]
what I say is

COWS AND HORSES ETC In the greatness of cows, horses, etc, their possessor finds his support

I DO NOT ETC The Infinite does not find Its support in anything apart from Itself

Here ends Chapter Twenty-four
of Part Seven of the
Chhândogya Upanishad

CHAPTER XXIII

THE INFINITE IS BLISS

"*THE INFINITE is bliss There is no bliss in anything finite* Only the Infinite is bliss One must desire to understand the Infinite"

"Venerable Sir, I desire to understand the Infinite"

INFINITE The word *bhuma* in the text also means highest, great, much

THERE IS NO FINITE Because what is finite only serves to whet the longing for more, and longing is the source of pain What is a source of pain never produces bliss Therefore there is no bliss in the finite

Here ends Chapter Twenty three
of Part Seven of the
Chhandogya Upanishad

REJOICES IN THE SELF The pleasure which ordinary people derive from the company of others is enjoyed by the wise from the Knowledge of the Self

REVELS IN THE SELF He does not derive any joy from the objects of the senses

HE SELF RULER His freedom is unlimited

PERISHABLE WORLDS Worlds of diversity

Here ends Chapter Twenty-five
of Part Seven of the
Chhandogya Upanishad

CHAPTER XXV

INSTRUCTION ABOUT THE INFINITE

"THAT INFINITE, indeed, is below It is above It is behind It before It is to the south It is to the north The Infinite, indeed, is : this

"Next follows the instruction about the Infinite with reference to 'I I, indeed, am below I am above I am behind I am before I am to th south I am to the north I am, indeed, all this

THAT INFINITE ETC Now is explained why the Infinite does not rest upon an thing It is because there is nothing apart from the Infinite on which It coul rest The Infinite Itself is everything Therefore It does not rest upon anythin
NEXT FOLLOWS ETC The purpose of the text is to show the oneness of the In finite and the jiva

To the ignorant the word I signifies the body But here it signifies the Ātma or Self

2

"Next follows the instruction about the Infinite with reference to th Self The Self, indeed, is below It is above It is behind It is before I is to the south It is to the north The Self, indeed, is all this

"Verily, he who sees this, reflects on this, and understands this delight in the Self, sports with the Self, rejoices in the Self, revels in the Self [Even while living in the body] he becomes a self ruler He wield

...ir rulers,
worlds."

HE WHO SEES THIS That is to say, who knows the Self to be unborn all pervading, and free
DELIGHTS IN THE SELF All his love is centred in the Self alone
SPORTS WITH THE SELF As ordinary people sport with women and friends

THE KNOWER OF TRUTH That is to say, he who sees all things in the Self

BECOMES THREE That is to say, fire, water, and earth

BECOMES SEVEN ETC The various numbers are intended to show the endless variety of forms the Self assumes after the creation Again, at the time of dissolution, the Self returns to Its pristine unity

FOOD The word *ahara* in the text means anything that is taken in (ahriyatē) by the senses, that is to say, sounds, sights, smells, etc

MIND PURE Free from aversion, attachment, or delusion

MEMORY That is to say, the memory that he is the infinite Self

ALL TIES ETC Ties created by ignorance, which have accumulated through numerous births and which reside in the heart

DARKNESS Ignorance

VENERABLE SANATKUMĀRA "He who knows the origin, the end, the birth and death [of all beings] and also ignorance and Knowledge—such a one is called venerable (bhagavan)" (*Śankarāchārya*)

SKANDA The dictionary meaning of this word is "wise man" It is also a name of Kārtika, a son of the Divine Mother Durga Śankara has not explained its meaning

Here ends Chapter Twenty-six
of Part Seven of the
Chhāndogya Upanishad

CHAPTER XXVI

SELF-KNOWLEDGE

"FOR HIM who sees this, reflects on this, and understands this, the [illegible]

the Self, food springs from the Self, strength springs from the Self understanding springs from the Self, meditation springs from the Self consideration springs from the Self, will springs from the Self, mind springs from the Self, speech springs from the Self, the name springs from the Self, the sacred hymns spring from the Self, the sacrifices spring from the Self—ay, all this springs from the Self."

ALL THIS All things perceived to exist

Prior to obtaining the Knowledge of the true Self, one believes that all entities, from the name to the prāna, spring from and disappear into something other than the Self. But when one has realized the Self, one knows that all things appear from and disappear into the Self alone

2

"On this there is the following verse

" 'The knower of Truth does not see death or disease or sorrow The knower of Truth sees everything and obtains everything everywhere.'

"He (the knower) is one [before the creation], becomes three, becomes five, becomes seven, becomes nine, then again he is called eleven, one hundred and ten, and one thousand and twenty

"[Now is described the discipline for inner purification by which Self-Knowledge is attained.] When the food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened."

The venerable Sanatkumāra showed Nārada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumāra Skanda, yea, Skanda they call him.

CHAPTER I

BRAHMAN IN THE HEART

OM. THERE is in this city of Brahman an abode, the small lotus [of the heart]; within it is a small ākāśa. Now what exists within that small ākāśa, that is to be sought after, that is what one should desire to understand.

CITY OF BRAHMAN That is to say, the body, which is a dwelling-place of Brahman. The body is compared to a royal city. As a royal city is protected by many officers of the king, so is the body protected by the various sense-organs, the mind, etc. They work for the benefit of the soul

HEART The heart is compared to the royal palace Its shape is like that of a lotus bud Though Brahman pervades the entire body, [illegible]

[illegible]

It [illegible]
of a [illegible] city

The sixth and se[illegible]
Pure Being, free fr[illegible]
without a second [illegible]
method cannot be [illegible]
be real, must exist in time and space and be endowed with certain attrib[illegible]
This belief, based upon a long cher[illegible]
prehend the transcendental Bra[illegible]
cannot attain the Highest Good [illegible]
section asks them to worship Br[illegible] as it appears in space and time, an
entity endowed with certain attributes and dwelling in the human heart. Thus it will be stated by way of teaching the attributes of Brahman, that Its desires

4

If they (the pupils) should say: "If everything that exists—all beings and all desires—is contained in this city of Brahman, then what is left of it when old age overcomes it or when it perishes?"

When a jar is destroyed, the milk contained in it is also destroyed, likewise, on the destruction of the body, everything in the body should be destroyed

5

Then he (the teacher) should say: "With the old age of the body, That (i.e. Brahman, described as the ākāśa in the heart) does not age; with the death of the body That does not die. That Brahman [and not the body] is the real city of Brahman. In It all desires are contained. It is the Self—free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst; Its desires come true, Its [illegible] they are [illegible] ects they [illegible] ignorant of the Self depend upon other objects and experience the result of their good and evil deeds].

Does not age Does not change

It is the Self That is to say, the Self of all One should meditate on the Brahman in the ākāśa of the heart as "I," or the Self.

Free from etc These are the characteristics of the Self.

Sin That is to say, evil, this includes virtue or good also

Grief Mental agony caused by separation from desired objects

The perishable nature of the result of meritorious deeds:

6

always come true, etc Secondly, for the knower of Brahman, there is an immediate and complete cessation of longing for the objects of the senses, but such a cessation is not possible, all at once, for those who have been attached to the world for many lives in the past Therefore this part of the Upanishad teaches continence and other disciplines for the ultimate realization of Brahman Thirdly, the Highest Brahman, besides which nothing else exists, cannot be associated with the idea that It is an object to be reached, or that It is an effect or that there is a person who reaches It But these ideas are too difficult for ordinary minds to grasp Therefore the present section teaches that one should attain Brahman by slow degrees and that he who meditates on It in the heart leaves the body, at the time of death, through the artery in the head, and ultimately attains the Supreme Brahman So the eighth part appears to be a supplement to what has been taught in the sixth and seventh parts

After being taught what has been said, the pupils may address the teacher thus

2–3

If they should say to him "Now, with regard to the abode, the small lotus, in this city of Brahman, and the small ākāśa within it—what is there in it that is to be sought after and what is there that one should desire to understand?"

Then he (the teacher) should say "As far as, verily, this [great] ākāśa extends, so far extends the akāśa within the heart Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars, and whatever belongs to him (i e the embodied creature) in this world, and whatever does not, all that is contained within it (i e the ākāśa in the heart)"

WHAT IS THERE ETC The reason for the pupil s questioning is this The body is limited, and more limited are the heart and the ākāśa within it So what should be sought there? If something actually exists in the heart, it must be very small what is the good of knowing it?

THEN HE ETC No doubt, the heart and the space in it are small But in the pure heart the yogi sees the clear reflection of Brahman as one sees one's own reflection in a clean mirror or in water The ākāśa in the heart is really the same as the vast ākāśa outside, only the former is limited by the heart The ākāśa is a symbol of Brahman, because it is incorporeal and subtle When the heart becomes pure through spiritual discipline, one experiences there the presence of Brahman

AS FAR AS ETC The individual is a replica of the universe Whatever exists in the world also exists in the individual body

WHATEVER DOES NOT That is to say, at the present time

CHAPTER II

THE FULFILMENT OF DESIRES THROUGH SELF-KNOWLEDGE

"IF HE DESIRES the World of the Manes, by his mere thought the Manes come to him Having obtained the world of the Manes he is happy

WORLD OF THE MANES That is to say, the company of the Manes

If the knower of the Self desires happiness in the company of the Manes, they will at once come to him, because he is of pure nature and also because his thoughts are infallible He enjoys their companionship and realizes his own greatness

2

"And if he desires the world of the mothers, by his mere thought the mothers come to him Having obtained the world of the mothers, he is happy

3

"And if he desires the world of the brothers, by his mere thought the brothers come to him Having obtained the world of the brothers, he is happy

4

"And if he desires the world of the sisters, by his mere thought the sisters come to him Having obtained the world of the sisters, he is happy

5

"And if he desires the world of the friends, by his mere thought the friends come to him. Having obtained the world of the friends, he is happy

HAVING REALIZED THE SELF That is to say, after having been instructed by a competent teacher The Self is to be realized in one's own inner consciousness

THERE IS NO WORLDS Just as with subjects, who must always obey the commands of their king

Here ends Chapter One
of Part Eight of the
Chhāndogya Upanishad

CHAPTER II

THE FULFILMENT OF DESIRES THROUGH SELF-KNOWLEDGE

IF HE DESIRES the World of the Manes, by his mere thought the Manes come to him. Having obtained the world of the Manes he is happy

WORLD OF THE MANES That is to say, the company of the Manes

If the knower of the Self desires happiness in the company of the Manes, they will at once come to him, because he is of pure nature and also because his thoughts are infallible He enjoys their companionship and realizes his own greatness

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"And if he desires the world of the mothers, by his mere thought the mothers come to him Having obtained the world of the mothers, he is happy

3

"And if he desires the world of the brothers, by his mere thought the brothers come to him Having obtained the world of the brothers, he is happy

4

"And if he desires the world of the sisters, by his mere thought the sisters come to him Having obtained the world of the sisters, he is happy

5

"And if he desires the world of the friends, by his mere thought the friends come to him Having obtained the world of the friends, he is happy

6

'And if he desires the world of perfumes and garlands, by his mere thought perfumes and garlands come to him Having obtained the world of perfumes and garlands, he is happy

7

"And if he desires the world of food and drink, by his mere thought food and drink come to him Having obtained the world of food and drink, he is happy

8

"And if he desires the world of song and music, by his mere thought song and music come to him Having obtained the world of song and music, he is happy

9

'And if he desires the world of women, by his mere thought women come to him Having obtained the world of women, he is happy

10

'Whatever country he longs for, whatever objects he desires, by his mere thought all these come to him Having obtained them, he is happy

Here ends Chapter Two
of Part Eight of the
Chhāndogya Upanishad

CHAPTER III

THE SERENE SELF AND SATYA BRAHMAN

"THESE TRUE desires are covered by what is false. Though they exist always, yet they have a covering which is false. Thus, whosoever belonging to the embodied creature has departed from this life, him he cannot see in this world with his eyes.

THESE TRUE ETC. "It is a pity that the true desires which lie within one's own Self and are easily attainable should be covered with untruth." (*Sankarāchārya*)

WHAT IS FALSE That is to say, longing for the external objects of the senses, and capricious conduct to satisfy this longing

WHOSOEVER Anyone among his children and other relatives.

HE EYES He exists all the time in the Self But we search for him in the outside world and therefore cannot see him

All objects of desire exist in the Self But through ignorance people search for them in the outer world Because of their attention's being fixed on external objects, they cannot obtain the fulfilment of their desires No one can be physically united in the external world with relatives who are dead Like God, all creatures should, in reality, have their desires fulfilled by the mere wish. But this does not happen, because, unlike God, they are attached to the world This attachment befouls their minds and covers the truth

2

"[illegible]

"As people who do not know the spot where a treasure of gold has been hidden somewhere in the earth, walk over it again and again without finding it, so all these creatures day after day go into the World of Brahman and yet do not find it, because they are carried away by untruth.

THOSE OF HIS ETC. Such as sons or other relatives, and friends

WHATEVER ELSE ETC Food, clothes, etc

BY GOING IN THERE By going into Brahman in the ākāśa of the heart

FOR THERE ETC All desires are fulfilled if we seek their fulfilment in the Self in the city of Brahman within the heart There we can always find those whom we have loved, if only we do not wish to see them in the outer world with our physical eyes

GO INTO BRAHMAN That is to say, during deep sleep

BECAUSE THEY ETC Because the true knowledge of the Self is veiled by ignorance

3

"That Self abides in the heart The etymological explanation of *heart* is this This one (ayam) *is in the heart* (hridi), therefore It is called the heart (hridayam) He who knows this goes every day [in deep sleep] to Heaven (*i e Brahman, dwelling in the heart*)

THAT SELF Unstained by evil etc, as described VIII i 5

HEART That is to say, the ākāśa in the lotus of the heart

GOES EVERY DAY *In deep sleep one is united with Sat, or Pure Being*

Everyone, ignorant or illumined, enters into Brahman during deep sleep Yet there is a difference The knower of Brahman becomes aware, in deep sleep of

[illegible]

aware of their being united with Brahman in deep sleep Likewise, at the time of death the souls of both the ignorant and the illumined are united with Brahman The latter, as a result of their knowledge of Brahman attain Liberation, whereas the former come back to the earth

4

"Now, this serene being, after rising from this [physical] body and attaining the Highest Light, reaches his own [true] form This is the Self" Thus he (i e the teacher, questioned by his pupils) spoke [*Continuing, he said*] "This is the immortal, the fearless This is Brahman And of this Brahman the name is Satyam the True"

SERENE A person remains distracted by evil during the states of waking and dreaming on account of the contact of the senses with their objects but in deep sleep he is free from this contact Therefore he is called serene (samprasāda) Though all persons in deep sleep appear to be serene, yet the term applies here to the knower of the Self

AFTER BODY After renouncing all attachment to the body

REACHED LIGHT Having realized the highest peace

OWN [TRUE] FORM Prior to Self Knowledge, owing to ignorance, one regards the body as one's true form

FEARLESS Because the Self is one and without a second

5

This name *Satyam* consists of three syllables *Sat*, *ti*, and *yam* That [illegible]

Heaven (i e Brahman, dwelling in the heart)

THE IMMORTAL That is to say, the true Brahman

BINDS That is to say, controls

[illegible]

Here ends Chapter Three
of Part Eight of the
Chhandogya Upanishad

CHAPTER IV

BRAHMAN AS A DAM

1

THE SELF is a dam, a [separating] boundary, for keeping these worlds apart This dam is not passed by day and night, by old age, death, and grief, or by good and evil deeds All evils turn back from It, for the World of Brahman is free from all evil

DAM ETC By means of the Self all the different worlds are kept within their proper limits The Lord, or the Self, has created this variegated universe according to the law of cause and effect, and ordered it according to the rules of caste and the stages of life After the creation He keeps all things in their right places, otherwise there would be a great confusion, followed by destruction

NOT PASSED NIGHT ETC Day and night etc, limit all phenomenal entities, but not the Self

Embodied beings, as a result of evil deeds, become afflicted with blindness grief, sorrow, etc This does not happen with the Self, which is Pure Spirit

2

Therefore, having reached this dam he who is blind ceases to be blind, he who is miserable ceases to be miserable, he who is afflicted [with disease] ceases to be afflicted Therefore, having reached this dam, the night becomes day, for the World of Brahman is lighted once for all

NIGHT DAY To the illumined soul everything is Pure Being which is eternally illumined

3

That World of Brahman belongs to those who realize It by means of continence (brahmacharya)—for them there is freedom in all the worlds.

REALIZE ETC The seeker must follow the instruction of a competent teacher

Continence is the principal discipline for the realization of Brahman

Here ends Chapter Four
of Part Eight of the
Chhandogya Upanishad

CHAPTER IV

BRAHMAN AS A DAM

THE SELF is a dam, a [separating] boundary, for keeping these worlds apart. This dam is not passed by day and night, by old age, death, and grief, or by good and evil deeds. All evils turn back from It, for the World of Brahman is free from all evil.

DAM ETC. By means of the Self all the different worlds are kept within their proper limits. The Lord, or the Self, has created this variegated universe according to the law of cause and effect, and ordered it according to the rules of caste and the stages of life. After the creation He keeps all things in their right places, otherwise there would be a great confusion, followed by destruction.

NOT PASSED ... NIGHT ETC. Day and night, etc., limit all phenomenal entities, but not the Self.

Embodied beings, as a result of evil deeds, become afflicted with blindness, grief, sorrow, etc. This does not happen with the Self, which is Pure Spirit.

2

Therefore, having reached this dam, he who is blind ceases to be blind, he who is miserable ceases to be miserable, he who is afflicted [with disease] ceases to be afflicted. Therefore, having reached this dam, the night becomes day, for the World of Brahman is lighted once for all.

NIGHT ... DAY. To the illumined soul everything is Pure Being, which is eternally illumined.

3

That World of Brahman belongs to those who realize It by means of continence (brahmacharya)—for them there is freedom in all the worlds.

What people call the life of a hermit (aranyāyana), that is really continence There are in the World of Brahman, in the third heaven from here (i e from earth), two seas, Ara and Nya by name, and also there is the lake called Airammadiya Furthermore, there are the Aśvattha tree, which showers soma-juice, and the city of Brahman (i e. Hiranyagarbha), called Aparājita, and the golden hall built by Brahman (Hiranyagarbha) Himself

THIRD HEAVEN ETC The earth is the first, and the mid region the second
AIRAMMADIYA Filled with a gruel which makes one exhilarated or intoxicated
SOMA JUICE That is to say, nectar
APARĀJITA Which is not won by anyone besides a brahmachārin

4

The World of Brahman belongs to those who obtain by means of continence the seas Ara and Nya in the World of Brahman For them there is freedom in all the worlds

The purpose of this sect on s to extol brahm ...
which the Knowled ...
but the similarities o ...
Upanishads Thus ...
because the words *yo jnāta* (he who knows, VIII v 1) have a certain similarity to the word *yajna* Ishtvā, a kind of worship, is compared to *eshand*, desire, satrayana with *Sat*, the True, and *trayana*, protection, mauna, silence, with *manana*, meditation, anaśakāyana fasting, with *naś*, to perish, and aranyāyana, the hermit's life, with *Ara* and *Nya*

The following is an adaptation from Śankarācharya's commentary, as given by Max Muller

"All the fulfilled desires, as enumerated in chapters two to five, whether the finding again of our fathers and mothers, or entering the Brahmaloka, with its lakes and palaces, must be taken, not as material, but as mental only On that account however, they are, by no means, considered as false or unreal—as little as dreams are [After all, the creation itself is the result of the thinking of the Sat.] Dreams are false and unreal, relatively only, i e. relatively to what we see when we awake, but not in themselves Whatever we see in waking, also, has been shown to be false, because it consists of forms and names only, yet these names and forms have a true element in them, viz the Sat. Before we know that Sat all the objects we see in waking seem true, as dreams seem true in dreaming But when once we awake from our waking by true knowled...

CHAPTER V

CONTINENCE

NOW, WHAT people call yajna (sacrifice), that is really continence. For he who knows [Brahman] obtains that World [of Brahman, which others obtain through sacrifice,] by means of continence.

What people call ishta (worship), that is really continence For having desired (ishtvā) the Knowledge of the Self, by means of continence one realizes the Self

FOR HE ETC The result obtained through sacrifice is also obtained by means of continence Therefore continence is the same as sacrifice The performance of sacrifice purifies the heart, and the pure in heart realize Brahman

FOR HAVING DESIRED ETC The word *ishtva* in the text means also 'having worshipped the Lord' Continence should be practised by the worshipper of the Lord

Continence has been prescribed as a discipline for Self Knowledge Here the virtue of continence is extolled

2

Now, what people call the Satrayana [sacrifice], that is really continence For by means of continence one obtains from the True (Sat) the safety (trāna) of the self

What people call [the vow of] silence (mauna), that is really continence For after knowing the Self [from the scriptures] one meditates (manute) on It.

SATRĀYANA A kind of Vedic sacrifice requiring the services of many priests

3

Now, what people call [the vow of] fasting (anāśakayana), that is really continence For that Self does not perish (na naśyati) which one realizes by means of continence.

CHAPTER VI

THE COURSE AFTER DEATH FOR THE ILLUMINED

NOW, THOSE arteries of the heart are filled with the essences of brown, white, blue, yellow, and red liquid substances Verily, the sun yonder is brown, it is white, it is blue, it is yellow, it is red

ARTERIES OF THE HEART The heart, as already described, is of the shape of a lotus and is a place for meditation on Brahman The arteries (nadis) proceeding from the heart spread all over the body, like rays proceeding from the sun

BROWN . . . SUBSTANCES These substances are formed when the food is assimilated The different colours are due to contact with the sun's rays

The present chapter describes how the soul of a person who has practised continence and other disciplines goes out, after death, through the artery in the head

The connexion of the arteries with the rays of the sun is explained by an illustration

2

As a long highway runs between two villages, this one and that yonder, so do the rays of the sun go to both worlds, this one and that yonder They start from yonder sun and enter into these arteries, they start from these arteries and enter into yonder sun

THIS ONE . . . YONDER The one at the beginning and the other at the end of the highway

THIS ONE . . . YONDER Refers to the solar orb and the body

3

When a man [illegible] ld serene, and [illegible] Then no evil [illegible]

the rope; likewise, after the attainment of the knowledge of the Sat, or Pure Being, all desired objects, mental or physical, falsely imagined in the Sat, become real as the Sat, or Brahman.

Here ends Chapter Five of Part Eight of the Chhāndogya Upanishad.

6

On this there is the following verse

'There are one hundred and one arteries of the heart, one of which pierces the crown of the head Going upward by it, a man [at death] attains immortality Other arteries, going in different directions only serve as channels for his departing from the body, yea, only serve as channels for his departing from the body"

ONE OF WHICH Called the Sushumna by the yogis

A MAN Refers to the worshipper of Saguna Brahman who at the time of death controls the atman in the heart by the power of yoga and directs it upward through the Sushumna artery

IMMORTALITY Not the absolute immortality experienced by the knower of the Supreme Brahman but the relative immortality enjoyed by dwellers in Brahmaloka

OTHER ARTERIES ETC The passage refers to those who are attached to the world and come back to earth for the purpose of rebirth

This verse occurs in the *Katha Upanishad* (II iii 16)

Here ends Chapter Six
of Part Eight of the
Chhandogya Upanishad

ASLEEP Refers to dreamless sleep

WITH THE SENSES WITHDRAWN In deep sleep, when the senses are withdrawn from their objects, a man is said to have regained wholeness During the waking and dream states, he is limited by the act of seeing, hearing, etc

SERENE This serenity is due to the absence of impurities caused by contact with external objects

ENTERED ARTERIES That is to say, he has entered into the ākāśa of the heart by way of these arteries, for there is no cessation of dream perception unless one reaches Pure Being, which dwells in the heart

EVIL In the shape of virtue and vice Only he who is in contact with the body and sense-organs is affected by pleasure and pain brought about by good and evil Good and evil operate in the realm of duality Pure Being which is realized in deep sleep, is one and without a second

FOR HE HAS ETC When a man is sound asleep, he is filled through and [illegible] At that time

In deep sleep, a person does not, to be sure, experience the pain and pleasure of the waking state But as he is still a victim of ignorance, he loses this peace and serenity on waking

What happens at the time of death

4

And when he becomes weak, then those sitting around him say 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them

BECOMES WEAK On account of illness or infirmity

5

When he departs from the body [if he is a mere ritualist and ignorant of Brahman] he then goes upward by these rays [toward the worlds which he has gained by his meritorious work] Or [if he is a knower of the doctrines of the ākāśa in the lotus of the heart, as described in VIII i 1] he then meditates on Om [and thus secures entrance into Brahmaloka] Or [if he is ignorant he attains lower bodies] The knower attains the solar orb as quickly as one directs one's mind from one object to another This indeed is the door [to the World of Brahman] for those who know, for the ignorant it is closed

FOR THE IGNORANT ETC They do not proceed by the artery in the head

the demons, respectively They left behind all their royal paraphernalia and went to Prajapati by themselves. This shows that the possession of Self-Knowledge is more important than the rulership of the worlds.

WITHOUT OTHER Indicating a streak of jealousy in Indra and Virochana

CAME PRAJAPATI This shows that Self Knowledge can be obtained only from a teacher

FUEL IN HAND As a mark of respect for the teacher

3

They dwelt there for thirty-two years, practising brahmacharya. Then Prajapati said to them "For what purpose have you both been living here?"

They said "A saying of yours is being repeated [by learned people]: 'The Self, [illegible] free from old age, free from death, free [illegible]

That it is which one should desire to understand He who has known this Self and understood It obtains all the worlds and all desires' Now, we both have dwelt here because we desire that Self"

Indra and Virochana, before coming to Prajapati, were jealous of each other But now they had overcome their jealousy on account of their eagerness to learn about the Self, and also as a result of the practice of spiritual disciplines as brahmacharins

4

Prajāpati said to them "The [illegible]
the Self" He furthe [illegible]
They asked "Ve [illegible]
who is perceived in [illegible]
Prajāpati replied "The same one, indeed, is perceived in all these"

To THEM [illegible]
THE PE [illegible]
enced by [illegible]
seeing th [illegible]
dwelling in all living beings When Prajapati spoke about the person that is seen in the eye, He had that Ātman in mind Thus He did not give any wrong instruction

HE WHO ETC The two disciples evidently understood, by Prajapati's words, the figure that is imaged in the eye They therefore asked if the reflection seen in the mirror or water was not the Self Here the disciples confused the true Self with the body

CHAPTER VII

THE PERSON IN THE EYE

PRAJĀPATI SAID 'The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true, and whose thoughts come true—That it is which should be searched out, That it is which one should desire to *understand* He who has known this Self [from the scriptures and a teacher] and understood It obtains all the worlds and all desires

PRAJĀPATI ETC The purpose of the story is to describe the method by which Self-Knowledge is imparted Another purpose is to eulogize the Knowledge itself

THE SELF TRUE See VIII 1 5 and note

UNDERSTAND As being identified with one's own consciousness

It has been stated in VIII, iii 4 that the serene being having risen above the body, reaches the Highest Light and his own true Self Now it may be asked, who is this serene being? How is he to be comprehended? What is the Self which he realizes as his own nature? The serene being has several forms connected with the body, how does one differentiate his true form from the others? The present section discusses all these points It treats of the highest problem, the Knowledge of the true Self

2

The devas (gods) and asuras (demons) both heard these words, and said "Well, let us search out this Self by searching out which one obtains all the worlds and all desires"

Indra, among the gods, went forth, and Virochana, among the demons Without communicating with each other, the two came into the presence of Prajapati, fuel in hand

AND SAID The gods and demons discussed this proclamation of Prajāpati among themselves

INDRA ETC Indra and Virochana were the king of the gods and the king of

CHAPTER VIII

THE DOCTRINE OF THE DEMONS

[PRAJĀPATI SAID.] "Look at yourself in a pan of water, and then [illegible]"

They said. "Venerable Sir, we see the entire self even to the very hairs and nails, a veritable picture."

THE ENTIRE SELF Evidently they took the body for the Self, forgetting that the body is subject to change and cannot therefore be the Self, which is immutable.

2

Prajāpati said to them. "After you have well adorned yourselves [with ornaments], put on your best clothes, and cleansed yourselves, look into the pan of water."

After having adorned themselves well, put on their best clothes, and cleansed themselves, they looked into the pan of water.

"What do you see?" asked Prajāpati.

Prajāpati wanted to remove the misconception of Indra and Virochana, who regarded the Self as a shadow and the body as its cause Thus He asked them to put on their best clothes and ornaments He also asked them to pare their nails and shave their hair By this He wanted to demonstrate several things. First, that just as the ornaments etc, cast their reflections in the water but are foreign to the body, so the body, which casts its reflection in the water, may very well be foreign to the Self Secondly, that the shadow is subject to change, as shown [illegible]

The same one etc Though Prajapati referred to the Self which dwells in all beings as the Seer of seeing, the disciples, because of their limited understanding did not grasp the import of what He said

Here ends Chapter Seven of Part Eight of the Chhāndogya Upanishad

5

Therefore even today they say of one who does not practise charity, who has no faith, and who does not perform sacrifices "He is verily a demon" for such is the doctrine of the demons. The demons deck the [illegible] ment, and with [illegible]

WHO DOES NOT ... SACRIFICES Refers to people who cherish a materialistic philosophy of life

The Indo-Āryans cremate the dead body, realizing that the soul lives independently of it and that the sooner the body is destroyed the quicker the soul will be freed from physical attachment But those who bury the body with food, clothes, and other objects of enjoyment believe in the dependence of the soul upon the body

Here ends Chapter Eight
of Part Eight of the
Chhāndogya Upanishad

3

They said "Just as we ourselves are well adorned, well dressed, and clean, so, venerable Sir, are these two [reflections] well adorned, well dressed, and clean."

Prajāpati said "This is the Self, this is immortal, fearless This is Brahman"

They both went away satisfied in heart

THIS IS BRAHMAN Prajāpati had already declared the Self to be free from sin, sorrow, death, hunger, and thirst Then He had described the Self as the person seen in the eye Lastly, by means of the pan of water and the ornaments etc, He had tried to show that the body and its shadow were mutable and unreal, and therefore not the Self But still Indra and Virochana could not see the real Self This shows that, on account of some inner impurity, they were lacking in discriminative knowledge Prajāpati did not like to hurt their feelings by asking them to practise brahmacharya for a longer period, so He again described the nature of the Self as immortal and fearless by repeating what he had said before (VIII vii 4) Thinking that they might be able to understand the true meaning of his instruction in course of time, He allowed them to depart

SATISFIED IN HEART The word *śanta* in the text does not here mean peaceful, for one attains true peace of mind only after knowing the real nature of the Self

4

Prajāpati saw them [going] and said "They are both going away without having known and without having realized the Self And whoever of these, whether gods or demons, follow this doctrine shall perish"

Virochana, satisfied in heart, went to the demons and preached this doctrine (Upanishad) to them "The self (i e body) alone is to be worshipped here on earth, the self (i e body) alone is to be served It is only by worshipping the self here and by serving the self that one gains both worlds—this and the next"

SHALL PERISH That is to say shall fall away from the path of virtue and be destroyed

PREACHED THIS ETC Virochana told the demons that he had received this instruction from Prajapati Himself

Prajāpati gave a warning to Indra and Virochana, hoping that they would hear His words and change their minds Evidently Virochana did not understand that warning

The doctrine of the demons is still followed by some people in this world, as may be known from the way they treat their bodies both before and after death

3

So it is Indra,' replied Prajapati I shall explain the Self to you further Live with me another thirty two years "

He lived with Prajapati another thirty two years Then Prajapati said to Indra

So IT IS Indra was right in thinking that the reflection of the body was not the Self

I SHALL SELF Prajapati was referring to the Self about which He spoke in VIII vii 4 He indicated that he would give Indra a further explanation of the Self

LIVE WITH ME Prajâpati wanted Indra to cultivate more inner purity, so that he could understand the meaning of the instruction for the Knowledge of the Self is indeed extremely subtle

Here ends Chapter Nine
of Part Eight of the
Chhândogya Upanishad

CHAPTER IX

THE SHADOW SELF IS PERISHABLE

1

BUT INDRA, even before he had reached the gods, saw this difficulty "As this [reflection in the water] is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this [reflection in the water] will be blind if the body is blind, one-eyed if the body is one eyed, crippled if the body is crippled, and will perish if the body perishes

INDRA Being a god, Indra was by nature endowed with spiritual qualities He therefore reflected on Prajapati's words and found certain difficulties He wondered how, if the reflection cast by the body in water or in a mirror was the Self, it could be immutable, since it changes with the changes in the body

ONE EYED Or the word *srana* may refer to the running of the eyes and the nose

2

' I do not see any good in this [doctrine] " He returned with fuel in hand

To him Prajāpati said "Well, Indra, you went away with Virochana satisfied in heart, now for what purpose have you come back?'

He (Indra) said ' Venerable Sir, as this [reflection in the water] is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this [reflection in the water] will be blind if the body is blind, one-eyed if the body is one eyed crippled if the body is crippled, and will perish if the body perishes Therefore I do not see any good in this [doctrine] "

Prajapati, being omniscient knew about Indra's difficulty Yet He wanted to hear Indra's problem from his own mouth This is the method a teacher should follow in instructing his disciples (VII 1 1)

3

So it is Indra," replied Prajapati "I shall explain the Self to you further Live with me another thirty two years"

He lived with Prajapati another thirty two years Then Prajapati said to Indra

SO IT IS Indra was right in thinking that the reflection of the body was not the Self

I SHALL SELF Prajapati was referring to the Self about which He spoke in VIII vii 4 He indicated that he would give Indra a further explanation of the Self

LIVE WITH ME Prajapati wanted Indra to cultivate more inner purity, so that he could understand the meaning of the instruction, for the Knowledge of the Self is indeed extremely subtle

Here ends Chapter Nine
of Part Eight of the
Chhandogya Upanishad

CHAPTER X

THE DREAM SELF

"HE WHO moves about, exalted, in dreams—this is the Self, this is immortal, fearless This is Brahman "

Then Indra went away satisfied in heart But even before he had reached the gods, he saw this difficulty "Although this [dream self] is not blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run, although this self is not affected by the defects of the body,

"Nor killed when it (the body) is killed, nor one eyed when it is one eyed—yet they kill it (the dream self), as it were, they chase it, as it were It becomes conscious of pain, as it were, it weeps, as it were I do not see any good in this [doctrine] " (1–2)

HE WHO ETC Prajāpati is speaking about the Self described as free from sin free from old age etc (VIII vii 1) and also as the person seen in the eye (VIII vii 4) This Self, when associated with the dream body, appears as the dream self

EXALTED Being attended upon by relatives servants etc in dreams

NOR KILLED ETC As is the case with the reflection of the self in water

AS IT WERE Indra was aware that the dream self was a victim of various sorts of suffering But Prajāpati had spoken about the Self s being immortal fearless, etc He could not impute error to Prajāpati nor could he contradict Him Therefore he qualified his statements with the phrase ' as it were

Prajapati had twice explained the Self to Indra But Indra could not comprehend the truth on account of certain impurities that still clung to his heart With a view to removing them, Prajāpati asked him to practise more spiritual disciplines

3–4

He returned with fuel in hand To him Prajāpati said Well Indra you went away satisfied in heart, now for what purpose have you come back?"

He (Indra) said "Venerable Sir, although this [dream self] is not

blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run, although this self is not affected by the [illegible] it were It becomes conscious of pain, [illegible] do not see any good in this "

" So it is, Indra," replied Prajāpati "I shall explain the Self further to you Live with me another thirty two years "

He lived with Prajāpati another thirty-two years Then Prajāpati said to Indra

During the states of waking and dreaming the self experiences external and internal objects But in dreamless sleep, which will be mentioned in the next chapter, the self exists without experiencing either of them

Here ends Chapter Ten
of Part Eight of the
Chhandogya Upanishad

CHAPTER XI

THE SELF IN DREAMLESS SLEEP

"WHEN A man is asleep, with senses withdrawn and serene, and sees no dream—that is the Self This is immortal, fearless This is Brahman "

Then Indra went away satisfied in heart But even before he had reached the gods, he saw this difficulty "In truth it (i e the self in dreamless sleep) does not know itself as 'I am it,' nor these [other] creatures It has therefore reached [in dreamless sleep] utter annihilation, *as it were I do not see any good in this* "

WHEN A MAN ETC Compare VIII vi 3

THAT IS THE SELF ETC Prajāpati was referring to the same Self as is described in VIII vii 4 and VIII x 1

IT ... ANNIHILATION As there were no objects to be experienced in dreamless sleep, Indra felt that there was no subject either to experience them In the absence of the consciousness of a specific object in deep sleep one may think that the Self, or subject, becomes non existent

2

He returned with fuel in hand To him Prajapati said ' Well, Indra, you went away satisfied in heart, now for what purpose have you come back?"

He (Indra) said "Venerable Sir, in truth it (i e the self in dreamless sleep) does not know itself as 'I am it,' nor these [other] creatures It has therefore reached *utter annihilation, as it were I do not see any good in this* "

3

"So it is, Indra," replied Prajāpati "I shall explain the Self further to you, and nothing else Live with me another five years "

Indra lived with Prajāpati another five years This made in all one

hundred and one years Therefore people say that Indra lived with Prajapati as a brahmacharin one hundred and one years

Then Prajapati said to him

I SHALL ETC Prajapati had already described the Self with the illustrations of the waking state (VIII vii 4), the dream state (VIII x. 1), and the state of deep sleep (VIII xi 1) The same Self he proposed to explain again

FIVE YEARS To remove the last trace of impurity still lingering in Indra, Prajapati asked him to practise spiritual disciplines for a further period of five years

The Self functions, in the empirical world, in the three states of waking, dreaming and deep sleep But in reality It is unattached Even a meritorious seeker like Indra had to spend a long time as a religious student, at the house of a teacher, in order to learn this truth about the Self

Here ends Chapter Eleven
of Part Eight of the
Chhāndogya Upanishad

CHAPTER XII

THE INCORPOREAL SELF

"O INDRA, this body is mortal, always held by death. It is the abode of the Self, which is immortal and incorporeal. The embodied self is the victim of pleasure and pain. So long as one is identified with the body, there is no cessation of pleasure and pain. But neither pleasure nor pain touches one who is not identified with the body.

ALWAYS . . . DEATH: There is no certainty when death will strike a person. Therefore one should cultivate non-attachment to the body. The word *body* includes, besides the physical frame, the sense-organs and the mind.

IT IS ETC: There are three kinds of body, namely, the gross, the subtle, and the causal, which function in the states of waking, dreaming, and deep sleep, respectively.

THE SELF . . . INCORPOREAL: The Self, in Its true nature, is free from death, which is a characteristic of the body, the senses, and the mind. The body is a product of fire, water, and earth, which have sprung from the Self. After projec[illegible]

[illegible]

and becomes corporeal.

THERE IS NO . . . PAIN: The embodied soul constantly experiences pain and pleasure on account of separation from and association with agreeable objects or friends. It regards such separation and association as real.

BUT NEITHER . . . BODY: When the false notion of identity with the body is destroyed by the true knowledge of the incorporeal Self, a man then becomes free from pleasure and pain. The word *pleasure* (*priya*) denotes ordinary worldly pleasure, which is different from the bliss (ānanda) which is the very nature of the Self and is experienced when duality ceases to exist.

[illegible] [illegible]al in nature [illegible] *and thirst,* [illegible] is is superimposed, through ignorance, upon the Self, as the idea of the serpent is superimposed upon the rope, or as the idea of silver is superimposed upon mother-of-pearl. Thus the Pure Spirit appears as the embodied self and becomes a victim

If nothing but the non dual Ātman exists, how can one speak of the creation and destruction of samsara, which is supported by the law of cause and effect? The answer is as follows

57

The entire universe is created by false knowledge, therefore nothing [in it] is eternal Everything, again, as one with Ultimate Reality, is unborn, therefore there is no such thing as destruction

False knowledge Empirical knowledge, which arises when true Knowledge is veiled by ignorance

Nothing [in it] etc Nothing in the realm of ignorance is everlasting Therefore it is said that samsara is characterized by creation and destruction The empirical world is real for the ignorant

As one with etc As the idea of the snake falsely superimposed upon the rope is really nothing but the rope, so also, to the knower of Reality, the universe is non-different from Brahman

Therefore there is etc In the absence of birth there is no destruction That is to say, for the knower of the non-dual Ātman the law of cause and effect disappears

An objection may be raised that if nothing but the birthless and non dual Atman exists, then the statement regarding the origin and destruction of the universe (samsara), given in the foregoing verse, becomes irrelevant and contradictory The reply is that the two statements are made from two different standpoints and so involve no contradiction From the standpoint of Ultimate Reality there is neither birth nor death but from the relative standpoint birth and death exist Let us imagine a rope lying in semi-darkness The wise man sees it as the rope and does not feel disturbed But the deluded person sees it as a snake and is frightened, despite the assurance that it is nothing but a rope But subsequently, through discrimination, he rids himself of the idea of the snake The idea of the snake was created through ignorance, and it is the illusory snake that is destroyed Now, from the two standpoints, the rope and the snake are both facts The wise man sees the rope, and the ignorant, the snake. Therefore the statement of the one does not contradict that of the other The ideas of birth and death are admitted from the relative standpoint To the man of wisdom everything is the non-dual Ātman Therefore for him there is no such thing as the cessation of the universe. (See I 17 18)

The notion of birth is created by māya, which, however, is non existent from the standpoint of Ultimate Reality

58

Birth is ascribed to the jivas, but such birth is not possible from the standpoint of Reality Their birth is like that of an illusory object. That illusion, again, does not exist

SUCH BIRTH ETC It has already been stated that the creation is brought about through false knowledge

ILLUSORY OBJECT Such as a snake perceived in a rope Such a snake does not exist.

THAT ILLUSION ETC Maya is the name given to something that does not really exist (but which is perceived on account of false knowledge)

The illusory nature of birth is explained by the familiar illustration of the illusory mango tree produced from an illusory seed by a magician

59

The illusory sprout is born of the illusory seed This illusory sprout is neither permanent nor destructible. The same applies to the jivas

A magician produces an illusory mango tree from an illusory sprout. This sprout is neither permanent nor destructible simply because it has no real existence. In like manner, the ideas of birth and death do not apply to the jivas From the standpoint of Reality the jivas are free from birth and death.

60

The term *permanent* or *impermanent* cannot be applied to the birthless jivas. What is indescribable in words cannot be discriminated about [as permanent or impermanent]

JIVAS The nature of the atmans (dharmah) is pure and homogeneous Consciousness. Therefore no name or other word can be used to describe them.

DISCRIMINATED ETC The terms *permanent* and *impermanent* are correlatives and apply to the objects of the relative world.

That one seeks to describe non-dual Pure Consciousness through words is due to the activity of the mind (which is the result of avidya) Any description through words is meaningless from the standpoint of Reality

61-62

As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality

There is no doubt that the mind, which is in reality non-dual, appears to be dual in dreams, likewise, there is no doubt that what is non-dual [i e. Ātman] appears to be dual in the waking state.

See III 29-30

That the diverse objects perceived in the empirical world are unreal is explained by means of the illustration of a dream.

63

The dreamer, wandering about in all the ten directions in his dream, sees the whole variety of jivas, born of eggs, moisture, etc.

VARIETY ETC The Vedantists classify living beings into four groups those that are born of wombs, of eggs of moisture, and of the soil

The objects seen in dreams have no existence apart from the mind of the dreamer

64

These entities, which are objects of the mind of the dreamer, do not exist apart from his mind Likewise, the mind of the dreamer is an object of perception of the dreamer alone

THESE ENTITIES In the waking state one clearly sees that in dreams the mind alone takes the form of objects

DO NOT EXIST ETC The various kinds of jivas perceived in dreams are but states of the mind

LIKEWISE, ETC The mind of the dreamer is perceived by the dreamer alone

There is no such entity as the mind existing apart from the dreamer

Like the jivas perceived in dreams, those perceived in the waking state also do not exist outside the mind of the perceiver

65-66

The waking man, wandering about in all the ten directions in his waking state, sees the whole variety of jivas, born of eggs, moisture, etc. They are the objects of *the mind of the waking man* and do not exist apart from it. Likewise, the mind of the waking man is an object of his perception alone.

JIVAS The living entities seen in the waking state are similar to those seen in dreams.

LIKEWISE ETC The jivas perceived in the waking state do not exist independent of the mind of the perceiver, because they are perceived by his mind alone. Dream experiences can be cited as an example to explain this fact. These jivas are similar to the jivas perceived in a dream, which are cognized by the mind of the dreaming person alone The mind through which the jivas are perceived during the waking state is not different from Ātman, just as the dream mind, by which dream objects are perceived, is not different from the dreamer

From the standpoint of Ultimate Reality the mind is identical with the non-dual Ātman. When, through ignorance, Reality is characterized by the perception of the subject-object relationship, it is called the empirical mind, and when it is free from any such relationship, it is the non-dual Ātman From the standpoint of Reality the perceiver, the instrument of perception, and the object of perception are one. The causal relation is in the mind of the perceiver under the spell of ignorance.

The following verse denies the contention that the ego *creates the non-ego, or the mind, the objects.*

67

Both [the mind and the jivas] are objects of each other's perception. Can the one exist independent of the other? The reply of the wise is in the negative There is no evidence of the existence of the one without the other *they are cognized only through each other*

BOTH ETC The word *jivas* (in brackets in the text) includes all objects perceived by the mind The mind exists only in relation to the jivas, or entities, perceived as external objects, and these latter only in relation to the mind. The ego and non-ego come into existence together; the one does not create the other

THE REPLY ETC In the empirical world the mind and the objects are

61-62

As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality

There is no doubt that the mind, which is in reality non-dual, appears to be dual in dreams, likewise, there is no doubt that what is non-dual [i e Ātman] appears to be dual in the waking state

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The dreamer, wandering about in all the ten directions in his dream, sees the whole variety of jivas, born of eggs, moisture, etc

VARIETY ETC The Vedantists classify living beings into four groups those that are born of wombs of eggs of moisture, and of the soil

The objects seen in dreams have no existence apart from the mind of the dreamer

64

These entities, which are objects of the mind of the dreamer, do not exist apart from his mind Likewise, the mind of the dreamer is an object of perception of the dreamer alone

THESE ENTITIES In the waking state one clearly sees that in dreams the mind alone takes the form of objects

DO NOT EXIST ETC The various kinds of jivas perceived in dreams are but states of the mind

LIKEWISE, ETC The mind of the dreamer is perceived by the dreamer alone

There is no such entity as the mind existing apart from the dreamer

Like the jivas perceived in dreams, those perceived in the waking state also do not exist outside the mind of the perceiver

71

No jiva ever comes into existence. There exists no cause that can produce it. The supreme truth is that nothing ever is born

The apparent birth and death of the jivas are possible only on the empirical plane, like the birth and death of dream beings in a dream But the ultimate truth is that no jiva ever is born (See III 48)

The world of duality is created by the movement of the mind, which from the standpoint of Reality is the non-dual Ātman

72

The world of duality, which is perceived to exist and is characterized by the subject-object relationship, is verily a movement of the mind The mind, again [from the standpoint of Reality] has no contact with any object. Hence it is declared to be eternal and unattached

HAS NO CONTACT ETC Because the mind is the same as the non-dual Ātman. Anything that could perceive objects outside itself would be related to such objects. But the mind, having no such external object, is free from relations.

The mind in reality is free from the idea of the subject-object relationship. The idea of the object is superimposed upon the mind through ignorance. When the mind moves following its inherent nature the ignorant see the subject and the object and establish a relationship between them. But the object has no existence apart from the mind This has already been shown by the analogy of a dream Thus the mind is ever unrelated to objects. The mind in reality is Ātman

It may be contended that the reality of the teacher, the scriptures, and the pupil cannot be doubted and that the mind cannot but establish a relationship with them therefore the utterly detached nature of the mind cannot be maintained. The answer is as follows.

73

That which exists on the strength of false knowledge based upon imagination does not really exist Again, that which is said to exist on the strength of the views advanced by other schools of thought does not really exist.

mutually dependent for their existence Neither the mind nor its objects have any existence if either is considered separately Therefore the idealist, who denies the reality of external objects, and the realist, who denies the existence of the mind, are both wrong

THERE IS NO ETC The mind of the dreamer cannot exist independent of the elephant he sees in his dream, nor can the elephant he sees exist independent of the dreamer's mind. It is the same with the waking state One cannot cognize a jar without the knowledge that it exists, nor can one have the knowledge that a jar exists without the cognition of the jar It is impossible to distinguish between the objects of knowledge and the instrument of knowledge

The knowledge that a variety of objects exists is possible only when one object is perceived in relation to another Therefore in the relative world one must admit the triad of knower, known, and knowledge.

It may be contended that if the jivas perceived in the waking state are non-existent, then their birth and death, which are objects of common experience, have no meaning The following verses say, in reply, that though the beings seen in dreams or created by a magician do not really exist, yet one observes their birth and death It is the same with the birth and death of the beings seen in the waking state

68-70

As the dream jiva comes into existence and disappears, so also these jivas [perceived in the waking state] appear and disappear

As the jiva conjured up by the magician comes into existence and disappears, so also these jivas [perceived in the waking state] appear and disappear

As an artificial jiva comes into existence and disappears, so also these jivas [perceived in the waking state] appear and disappear

ARTIFICIAL JIVA A creature produced by means of incantations, medicinal herbs, or the like

The jivas seen in dreams, magic, etc. or in the waking state are merely figments of the mind Their birth death etc are merely the result of the objectifying tendencies of the mind, and nothing more.

In the relative plane one sees the birth, death, etc. of the jivas, as with the objects seen in dreams or those created by a magician But from the standpoint of Reality the wise man sees absolute birthlessness.

knowledge. It is known *in an immediate and direct experience*. Neither word *nor thought can describe it*. The false knowledge of duality and birth is negated by the knowledge of non-duality and birthlessness. Then the latter also disappears. What remains is an indescribable experience. It is not the void of the nihilists, because *this void cannot be conceived* without Consciousness. A chemical is used to remove impurities from water; after destroying the impurities, the purifying agent *also disappears*, leaving only *pure water*. The *whole of spiritual* discipline consists in negating one imaginary image by another; and this process continues till the last trace of imagination is eliminated, leaving behind the self luminous Reality

Duality is perceived to exist only on account of the mind's clinging to the belief that it exists

75

People persistently hold to the idea of unreality [i e duality] But such duality does not exist. One who has realized the absence of duality is not born again since there remains no longer any cause [*for his birth*]

BUT SUCH ETC Mere belief *in a thing cannot make it real*. The repeated assertion by the deluded that they are seeing water in a mirage does not make that water real Through proper investigation the water is discovered to be illusory

ONE WHO HAS ETC Attachment is the cause of birth Again, attachment is the result of belief in the reality of *external* objects. Therefore when one realizes the unreality of such objects, one rids oneself of attachment *and* becomes free from the chain of birth and death

A person frees himself from the false ideas of birth and duality *by means* of the ideas of birthlessness and non-duality Then he goes beyond all ideas and hallucinations—such as birth and non birth, duality and non *duality—and realizes the true nature of* Ātman

There can be no birth in the absence of a cause

76

When the mind finds no cause—superior, inferior, or middling—it becomes free from birth How can there be an effect without a cause?

THAT WHICH EXISTS ETC A reference to the teacher, the scriptures, and the pupil Their existence is admitted only in the relative world, which is based upon false knowledge. These ideas have no validity from the stand point of the non-dual Ātman It has already been stated that the teacher, the scriptures, and the pupil have meaning only in the state of ignorance, their purpose being to help the unillumined realize the Truth (See I 18)

AGAIN, THAT WHICH ETC A reference to the Vaiseshika and other schools of thought, which admit the reality of categories These too, when analysed, are found to be non-existent from the standpoint of Reality Therefore it is rightly said that in the absence of objects the mind is non attached

If the teacher, the scriptures, and the pupil are the result of false knowledge based upon imagination, then the statement that Ātman is birthless (aja) is also an effect of imagination, because it is the scriptures that teach the birthlessness of Ātman

74

Ātman is called birthless (aja) from the standpoint of false knowl edge based upon imagination, in reality It is not even birthless The unborn Ātman is said to be born from the standpoint of the false knowledge cherished by other schools of thought

ĀTMAN IS CALLED ETC The birth of Ātman is asserted from the stand point of false knowledge In order to refute illusory empirical experience, scripture teaches that Ātman is birthless But this birthlessness is true only in relation to empirical birth

IN REALITY ETC Birth and birthlessness are correlatives, they are con cepts of the world of duality, which is the result of ignorance. Hence it cannot even be truly said that Ātman is unborn From the standpoint of Reality nothing whatsoever can be predicated of Ātman

ĀTMAN IS SAID ETC For instance, the Samkhya school, which believes in causality, asserts the birth of Ātman As against this assertion, it is main tained by the non-dualists that Ātman is birthless. But that Ātman is birthless is also asserted from the standpoint of avidyā. The assertion is made simply to refute the idea that Ātman is born, as believed by the followers of Samkhya and by other dualists The idea that Ātman is birth less is related to the false idea of its birth It cannot be said that the birthlessness (ajati) of Ātman is not imaginary but the truth, for, being a correlative of what is imaginary, it too is imaginary.

The real nature of Ātman cannot be determined by any instrument of

The cause of birth is belief in causality When this false belief is destroyed by the Knowledge of Reality, one attains the Highest Good

78

Realizing the absence of causality as ultimate truth, and not finding any other reason [for birth], one attains that state which is free from grief, desire, and fear

REALIZING ETC All objects in the realm of duality are unreal. The reason for this conclusion is given in II 4

NOT FINDING ETC The deeds, meritorious or wicked, that may be regarded as the reason for birth as gods, men, or subhuman beings belong to the realm of ignorance.

GRIEF, DESIRE, ETC These are experienced only in the world of duality

The secret of non-attachment is the realization of the non-existence of external objects

79

On account of attachment to unreal objects the mind pursues such objects. [But it comes back to its pure state] when it attains non attachment, realizing their unreality

ON ACCOUNT ETC Attachment to unreal objects is the result of the false belief that duality exists. But from the standpoint of Ultimate Reality duality is non-existent.

BUT IT ETC The only effective way to become non attached to external objects is to know their unreal nature by following the Vedantic method of reasoning. Certain exercises prescribed by inferior Yoga may make the mind oblivious of the world for the time being, but when the effort is relaxed, the world and its objects appear again The discipline of non dualism makes one realize the unreal nature of the phenomenal world and destroys the very seed of attachment.

The experience of the illumined soul

80

The mind freed from attachment [to all external objects] and un distracted [by fresh objects] attains the state of immutability The wise realize such a mind to be Brahman. It is undifferentiated, birthless, and non-dual

Generally speaking, one can conceive of three kinds of births birth as a man, as a superman (such as a god or angel), and as a subhuman being (such as an animal, bird, or insect) They are determined by three different causes As a result of righteous action performed without attachment to the result, as prescribed in scripture, one is born as a god or angel Human birth is the result of action consisting of both righteous and unrighteous elements Inferior birth results from the performance of unrighteous action The illumined sage, having realized the non-dual Self, becomes free from all hallucinations and does not find the existence of any cause (Every notion of a cause—superior, inferior, or middling—is the result of ignorance) Thus he no longer undergoes birth That is to say, his mind does not objectify itself as god, man, or animal, which are simply the effects of their respective causes No effect can be produced in the absence of a cause All embodied beings, from the highest deity to the lowest insect, belong to the realm of ignorance

It may be contended that if a man attains Liberation when *he realizes the birthlessness of Ātman, a time factor is admitted. If Liberation is dependent upon time, then it is an extraneous achievement and therefore cannot be permanent This objection is answered*

77

The birthlessness of the mind which is free from manifestation and causal relationship, is absolute and constant For duality [i e. the perceiving mind and its objects] is merely an objectification of the mind

THE BIRTHLESSNESS ETC The mind in its true nature is absolute, eternal, immutable and all pervading It is the same as Pure Consciousness, or the non-dual Ātman There exists nothing else which can cause its birth The meritorious and wicked deeds that are regarded as the cause of its birth in the empirical world do not exist from the standpoint of Reality In its true nature the mind, or jiva, never comes under bondage Ignorance is non-existent from the standpoint of Atman Even when, due to ignorance, a man regards himself as subject to birth and death, he is in reality free Ātman never deviates from Its true nature even though It appears as the empirical jiva The rope remains a rope even when, through ignorance, it is regarded as a snake

FOR DUALITY ETC The external objects that are perceived to exist are objectifications of the mind To the ignorant these objects are real in themselves. The wise see them as the non-dual mind

It cannot be said that birthlessness, or Liberation, sometimes exists and sometimes disappears. It is eternal, unchangeable, and absolute

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and non-existence, and total non-existence, denying these characteristics from the notions of change, immovability, combination of change and immovability, and absolute negation [which they associate with Ātman]

PREDICATING ETC The predicates described in the text are mere notions falsely superimposed upon the attributeless, non-dual Ātman

EXISTENCE A reference to the Vaiseshika school, according to which there is an atman which is separate from the body, sense-organs, prana, etc

NON EXISTENCE A reference to the Buddhist school of subjective ideal

ith the changing

which exists only

There is no such

EXISTENCE AND NON EXISTENCE A reference to the Jaina school, which upholds pseudo-nihilism According to this school the atman is both existent and non-existent. Though separate from the body, it is of the same size as the body It exists as long as the body lives. When the body dies the atman also dies

TOTAL NON EXISTENCE A reference to the Buddhist school of absolute nihilism. According to this school there is no permanent reality such as Ātman All things end in nothingness or the void

CHANGE The followers of the Vaiseshika school hold that the atman is changeable, because it is subject to pain, pleasure, etc. Though changeable the atman is described as existent in order to differentiate it from such impermanent material objects as a jar or a pot.

IMMOVABILITY According to the subjective idealists the atman is immutable or changeless because it exists only for a moment. During that moment's existence no change takes place in the ātman

COMBINATION ETC According to the Jaina school the atman is both existent and non-existent

Ātman in Its true nature is free from all ideas and objectifications. But people associate It with various ideas, on account of their attachment to their own theories and therefore cannot know Ātman as It really is. If these learned men act as veritable children on account of their ignorance of Ultimate Reality what is to be said of those who are by nature unenlightened!" (Śankarāchārya.)

What is the nature of Ultimate Reality, by knowing which men rid themselves of ignorance and attain wisdom?

UNDISTRACTED ETC Because no such objects exist

ATTAINS ETC That is to say, the mind becomes free from objectification. Such a mind has the same nature as Brahman (As Ramakrishna has said 'Pure Mind and Pure Ātman are non-different.") This is what is realized by the wise

The nature of Brahman, or Pure Consciousness:

81

The birthless, dreamless, and sleepless Reality reveals Itself by Itself, for this Dharma (Ātman) by Its very nature is self luminous

REVEALS ETC It does not depend upon any external object for Its revelation, for It is the essence and substratum of everything

The non-dual Ātman is described as dreamless and sleepless The dream state is characterized by wrong apprehension, and deep sleep, by non-apprehension, of Reality The empirical waking state is not mentioned because, like the dream state, it is characterized by wrong apprehension of Reality. The wise see Brahman in the waking state and in all other states as well

How is it that seekers, though taught again and again by scripture and their teacher, do not realize the non dual Ātman?

82

The Lord (Ātman) becomes easily hidden because of attachment to any single object, and is revealed with great difficulty.

BECOMES ETC The reason for the concealment of the true nature of Ātman is the perception of duality and the attachment that follows from it There is no other cause

IS REVEALED ETC It is extremely hard to attain the Knowledge of Ātman Compare "Wonderful is the expounder and rare the hearer, rare indeed is the experiencer of Ātman taught by an able preceptor" (*Ka. Up* I ii 7)

How is the true nature of Ātman veiled by attachment to various notions?

83

The ignorant, with their childish minds, verily cover Ātman by predicating of It such attributes as existence, non-existence, existence

HUMILITY A real knower of Brahman is humble by nature because he has realized his oneness with Brahman. His humility is not artificially cultivated

CONTROL OF THE SENSES ETC They do not pursue external objects, because they realize these to be unreal The control of the sense-organs is conducive to inner tranquillity

HE WHO ETC Peace is the very nature of Brahman

A knower of Brahman does not cultivate tranquillity humility, or restraint of the senses because of social injunctions or consciousness of duty He does not employ any external means to acquire calmness. All the virtues mentioned in the text come natural to him He realizes that all that exists is Brahman His mind does not run after external objects, simply because they do not exist for him as such It is impossible for him to be arrogant, because he sees Brahman in all beings. Constantly feeling his oneness with Brahman, which is all peace, he radiates peace.

It has been shown that the various theories regarding Ultimate Reality cherished by unillumined scholars are mutually contradictory Attachment to them is the cause of one's wandering in the phenomenal world created by ignorance Further, these theories generate attachment and aversion They are false On the other hand, the philosophy of non-dualism is the true knowledge It explains everything and is all peace by its very nature Now will be discussed the non-dualistic method of arriving at Reality

87

[Vedanta] recognizes the ordinary state of waking in which duality, consisting of objects and the idea of coming in contact with them, is admitted It also recognizes a purer ordinary state [i e the dream state], in which is experienced duality consisting of objects and the idea of coming in contact with them though such objects do not exist

ORDINARY STATE That is to say, the empirical world of waking common to all human beings and characterized by the subject-object relationship This sense-perceived world dealt with in the scriptures constitutes the practical life of man in the waking state

IT ALSO ETC The dream state is called purer because of the subtle nature of dream experiences. In that state there exists the idea of coming in contact with objects, though such objects are really absent It too, is an empirical state characterized by the subject-object relationship The dream state also is a common human experience.

84

These are the four theories regarding Ātman, through attachment to which It always remains hidden [from one's view] He who knows the Lord to be ever untouched by them indeed knows all

THESE ETC The theories described in the previous verse

REMAINS HIDDEN Vain talkers, indulging in disputes, become attached to their favourite theories and do not see the true nature of Ātman

EVER UNTOUCHED The desert is never affected by the illusory water of the mirage

KNOWS ALL He realizes that all that exists is Ātman Even the ideas falsely superimposed upon Ātman are realized to be Ātman when Its true nature is known One who knows Ātman knows all There remains for him nothing else to be known

The knower of Brahman is the real brāhmin He transcends all duties, scriptural or social

85

What else remains to be desired by him who has attained the state of the brahmin—a state of complete omniscience and non-duality, which is without beginning, middle, or end?

BRAHMIN A real brahmin is one who is endowed with the Knowledge of Brahman

COMPLETE OMNISCIENCE For a knower of Brahman there remains nothing else to be known Brahman is the essence of Knowledge

WITHOUT BEGINNING ETC Brahman is free from the illusory ideas of creation, preservation, and destruction

The knower of Brahman does not acquire self-control or tranquillity through any artificial or enforced means These are quite natural to him because of his being endowed with the Knowledge of Brahman

86

The humility (vinaya) of the brahmins is natural Their tranquillity (śama) is also natural Further, the control of the senses (dama) comes natural to them He who has realized Brahman attains peace

THREEFOLD KNOWABLE: The three states, which should be the object of investigation. The first knowable is the waking state of empirical experience. The second is the dream state of subtle experience, in which the waking state merges. And the third is the state of deep sleep, which is beyond all empirical experience and in which the two preceding states merge. The knower of the three states is led to the experience of Turiya, which transcends the three states and is the non-dual and birthless Reality Turiya is called transcendental only from the waking or empirical stand point. The illumined see Turiya in all the three states. It is Turiya alone that appears to the ignorant as the three states.

SUPREME INTELLECT Only the keenest mind can understand the true nature of Ātman

IN THIS ETC Knowledge should be attained here in this life with the help of discrimination One is sure of this life, what happens after death is a matter of speculation

STATE OF OMNISCIENCE There exists nothing else to be known outside the experience of the three states It is Ātman that appears as the three states. According to the etymological definition, Ātman denotes that immutable Consciousness which experiences gross objects during the waking state, subtle objects (ideas) in the dream state, and an ineffable bliss in dreamless sleep, when the subject-object relationship ceases to exist The omniscience of the knower of Ātman remains constant and undiminished His knowledge does not appear and disappear like that of ordinary persons

This verse elaborates the Advaita method of attaining Self Knowledge To the man of gross intellect, objects appear to exist outside. To the man of higher discrimination, objects are mere ideas or states of the mind The jnani sees only the undifferentiated, changeless, and non-dual mind (Consciousness) in place of gross objects or subtle ideas That which appears to the realist as material objects and to the idealist as ideas characterized by the subject-object relationship, is regarded by the jnani as the non-dual mind, or Ātman This is well understood through the investigation of the three states. What is perceived as a gross object in the waking state is known as an idea in the dream state The experience of deep sleep is characterized by non-differentiation From the relative standpoint Pure Consciousness is veiled, in deep sleep, by a thin layer of ignorance The jnani who is free from ignorance, sees the mind as Pure Consciousness, non-dual and unchanging The merging of the state of waking in the dream state and the merging of both these states in deep sleep, which includes all the states, has been explained in the second verse of the *Mandukya Upanishad* by the illustration of Aum *A*, which stands for the waking state merges in *U*, which signifies the dream state Ultimately both *A* and *U* merge in *M*, which is the symbol of deep sleep All three

When we look at objects from the waking standpoint alone, we think of them as real. When the same objects, seen in a dream, are judged from the waking standpoint, we know them to be mere ideas of the mind Finally comes deep sleep, which will be discussed in the following verse. The analysis of deep sleep in co-ordination with the experiences of dreaming and waking leads the seeker to the knowledge of Ultimate Reality. He then realizes that everything is the mind, or Pure Consciousness.

The state of deep sleep is described.

88

The wise recognize another state, in which there exist neither objects nor ideas regarding them. This state is beyond all empirical experiences. They describe the three knowledge, the objects of knowledge [i e. the three states], and the supremely knowable [i e Ultimate Reality].

ANOTHER STATE ETC That is to say, the state of deep sleep, which is totally different from waking and dreaming It is beyond all empirical experiences, which are characterized by the subject-object relationship.

KNOWLEDGE That by which the three states are known

THE OBJECTS ETC That is to say, the three states Nothing else exists that can be known The three states constitute man's total experience. All the false ideas of the disputants are included in them

SUPREMELY KNOWABLE That is to say, the birthless and non-dual Ātman, which is called Turiya

The Vedāntic method of arriving at Reality lies in the study and investigation of the three states, to which are confined all human experiences. The wise man realizes that all that is seen and known is Brahman Brahman is not something that exists beyond What the ignorant call the experiences of the three states is the Brahman of the wise *Sarvam khalvidam Brahma*—"All that exists is Brahman" (*Chh Up* III xiv 1)

By the knowing of Ātman everything is known

89

Having known knowledge and the threefold knowable, one after another, the knower, endowed with supreme intellect, attains in this very life, and everywhere, the state of omniscience.

KNOWLEDGE: That is to say, the significance of the three states, which contain the totality of man's experience.

things with which one should be conversant belong to the plane of ignorance The knower of Brahman realizes that there is nothing to be shunned or cultivated.

Ultimate Reality, which has been explained as the goal to be known, is now described.

91

All Ātmans (Dharmas) are to be known by their very nature, to be beginningless and [unattached] like ākāśa There is not the slightest variety in them in any way or at any time

THERE IS NOT ETC The use of the plural number in the word *Ātmans* may suggest a multiplicity in Ultimate Reality But the plural number is used in consideration of the multiplicity of jivas seen from the empirical standpoint. Each of the innumerable jivas seen by the ignorant is realized by the wise to be the birthless and non-dual Atman The second sentence of the text utterly refutes the notion of multiplicity It is not a fact that multiplicity should be taken to be real even at the present time and in the phenomenal world created by māyā Atman is ever free from maya. The notions of time, *space* and causality *create the* false idea of *multiplicity* They are the product of ignorance Ātman is untouched by ignorance Therefore Gaudapāda designates the non-dualistic doctrine as the doctrine of ajati, that is to say of non-creation or non-manifestation

Even the statement that Ātman is to be known is applicable only on the empirical level It has no meaning from the standpoint of Reality

92

All jivas are, by their very nature illumined from the very beginning. There can never be any doubt about their nature. He who, having known this rests without seeking further knowledge is alone capable of attaining Immortality

ILLUMINED ETC Like the
jivas are always illumined It
stuff of Ātman is destroyed by
Ātman can never be associated with ignorance If one could observe from the sun one would never see any cloud or mist.

THERE CAN NEVER ETC It is unnecessary to make even the slightest

states finally merge in Turiya, or Pure Consciousness, which is Ultimate Reality and, from the relative standpoint, the substratum of the three states One who has realized this becomes omniscient Since the non-dual Ātman, or Pure Consciousness, alone exists, there is no knowledge that he lacks

The two foregoing verses speak of the three states as objects to be known Hence one may contend that they constitute Ultimate Reality This contention must be answered

90

One should be conversant, at the very outset, with four things. These are as follows the things to be avoided, the goal to be realized, the disciplines to be cultivated, and the tendencies to be rendered ineffective. Of these four, all except the goal to be realized [i e the Supreme Reality] exist only as products of the imagination

THINGS TO BE ETC Namely, the three empirical states of waking, dreaming, and deep sleep The three states have no independent reality, being falsely superimposed upon Ātman, like the snake on the rope. Therefore they are to be avoided

GOAL TO BE ETC The Knowledge of Ultimate Reality, free from the four false theories already described (See IV 83)

DISCIPLINES ETC These are scholarship (panditiyam), silence (maunam), and childlike spontaneity (valyam) The first consists in learning from the scriptures that the non-dual Ātman alone is the goal of the scriptures Silence means the avoidance of vain talk, it follows from intense concentration on Brahman Childlike spontaneity is the natural state of Ātman, characterized by absence of egotism and vanity, etc These virtues are cultivated by serious students, who, in quest of Reality, have renounced the longing for progeny, wealth, and happiness in heaven (See *Br Up* III v 1)

TENDENCIES ETC A man is born, as a result of his past actions with various tendencies or mental impressions which determine his present actions. Unrighteous tendencies, known as kashaya, are coloured by delusion, attachment, aversion, etc. Of these, the powerful ones bear fruit in his present life, while the others await favourable conditions for fruition Though the aspirant may not have much control over the tendencies that have already started to bear fruit, he should destroy the latent ones by the practice of discrimination and detachment

ALL EXCEPT ETC Brahman being Ultimate Reality, the three other

The man endowed with the Knowledge of Non-duality is extolled.

95

They alone in this world are endowed with the highest wisdom who are firm in their conviction of the sameness and birthlessness of Ātman The ordinary man does not understand their way.

THEY ALONE ETC They are indeed few But such illumined souls are found everywhere, among both men and women, brahmins and non-brahmins (During the post Upanishadic period, women and sudras were prevented from acquiring the Knowledge of Brahman through the study of the Vedas. But the Upanishads themselves mention women as seers.)

THE ORDINARY ETC The viewpoint of the ignorant is quite different from that of the wise. "The wise see themselves in every being and are devoted to the welfare of all Even the gods feel puzzled trying to trace the foot steps of those who do not leave behind any marks.

Even the gods who are said to move in a higher plane of consciousness, stand stupefied before the knower of Brahman for the gods have not yet transcended the realm of duality The wise, seeing the non-dual Ātman everywhere, do not broadcast their knowledge or perform miracles in order to convince people That is why the ordinary man cannot understand them The wise lead a spontaneous life in harmony with their convictions. No one except those who have similar experiences can understand them

Why is the Knowledge of the non dual Ātman called the highest knowledge?

96

Knowledge, which is the very essence of the unborn jivas, is itself called unborn and unrelated This Knowledge is proclaimed to be un attached since it is unrelated [to any other object]

UNRELATED There exists no other entity besides Consciousness, therefore it is unrelated.

From the standpoint of Reality the jiva is identical with Knowledge, as the sun is identical with its heat and light. This refutes the theory of the realists, such as the followers of the Nyaya doctrine, that knowledge is an attribute of Ātman and arises only through the contact of the mind with an external object. The fact that Knowledge or Consciousness, is not absent in the absence of an outer object is known from the study of deep sleep and

effort to know the nature of the jiva, because there cannot be any doubt about its true nature It is always free, pure, and illumined

HE WHO ETC The seeker of Liberation does not stand in need of any further knowledge to strengthen his own conviction or to convince others. The sun does not need any other light to be sure of its luminous nature

Even Immortality and peace are not to be attained. In that case they would be something foreign to the nature of Ātman. Ātman, by Its very nature, is immortal and all peace

93

The jivas, from the very beginning and by their very nature, are all peace, unborn, and completely free They are characterized by sameness and non-separateness The unborn Ātman is always established in sameness and purity

THE UNBORN ETC The foregoing verse lays down certain conditions for the attainment of peace and Liberation But this Liberation is really not something external and to be acquired Ātman, which is ever free has never been covered by a veil The effort to get rid of samsara or attain Bliss is meaningless Nothing that is done with reference to an entity whose nature is immutable serves any purpose

Those who have realized the non-dual Ātman are magnanimous Others are narrow-minded

94

Those who always wander in the realm of separateness cannot realize the purity of Ātman Their minds are inclined to differentiation and they assert the separateness of the Ātmans. Therefore they are called narrow minded

REALM OF ETC The false idea of separateness is created by ignorance.

INCLINED TO ETC They confine themselves to the multiplicity of phenomenal experiences.

NARROW MINDED The Sanskrit word *kripana*, in the text, means a miser, that is to say, one who, though possessing wealth cannot enjoy it The dualist, though he is none other than the non-dual Ātman, cannot enjoy the Bliss and Freedom that the Knowledge of Non-duality bestows upon its knower

time Likewise people say, 'There stands the hill' Now, standing is a correlative of moving Though the hill never moves, yet it is described as standing As the idea of rising and shining does not affect the real nature of the sun and the idea of standing does not indicate that the hill sometimes takes a walk, so too the statement that the jiva knows Ultimate Reality does not affect its true nature *The jiva is ever free from bondage*

The position described in the text is most difficult to grasp, since the average man, firmly believing in causality, accepts the veiling or bondage of Ātman as a fact But from the standpoint of Atman there is no causality and therefore no veil or ignorance. The idea that the veil can be removed by Knowledge is itself the result of avidya

The doctrine of ajati, or non-creation, is peculiar to Non-dualistic Vedanta and is not borrowed from Buddha's teachings

99

The Knowledge of the wise man, who is all light, is never related to any object All the jivas, as well as Knowledge, are ever unrelated to objects. This is not the view of Buddha

ALL LIGHT The consciousness of the illumined soul is constant.

IS NEVER ETC Because objects other than the jivas do not exist.

ALL THE JIVAS ETC It has been stated in the first verse of the present chapter that knowledge the goal of knowledge, and the jivas are all pervading, like akasa and non-different from one another Were they separate in nature one could speak of a relationship

BUDDHA The historical founder of Buddhism The reference is to the Buddhist school of idealism which holds that Buddha taught the reality of ideas and the non-existence of external objects. Buddhist philosophy is nearest to Advaita Vedanta in its dialectics. But the doctrine of Ultimate Reality as the non-dual Ātman, characterized by the absence of distinction of the knower the known and knowledge is taught in Vedanta alone

The last sentence of the text carries the implication that Gaudapada s *Karika* even during his lifetime was suspected by some critics of being influenced by Buddha s teachings. The same view is held even now by some of Gaudapada s critics But by his emphatic denial Gauḍapada puts all such criticism to rest

The Karika is concluded

the oneness realized in the deepest contemplation It has already been stated that the appearance of external objects is due to maya

If even the slightest change in the unborn nature of the jiva is admitted, then Liberation is not possible.

97

To those ignorant people who believe that Ātman can deviate from Its true nature even in the slightest measure, Its eternally unrelated character is lost [In that case] the destruction of the veil is out of the question

DEVIATE . . . MEASURE That is to say, if it is admitted that the non-dual Ātman undergoes a very slight change and produces the external world

ITS ETERNALLY ETC If the birth or production of an object is admitted, then knowledge must be related to it, otherwise one cannot be aware of its birth In that case, the absolute and unrelated nature of Ātman cannot be maintained

THE DESTRUCTION ETC If it is contended that Knowledge undergoes the slightest change, then one cannot speak of Liberation or the destruction of bondage, since there is no guarantee of its being permanent.

The preceding verse has stated that the ignorant cannot rend the veil covering the true nature of Ātman It may be contended that this is a tacit admission that Ātman is covered by a veil In reply it is said that the statement does not mean that such a veil exists, it only reiterates the ever existent fact that Ātman never deviates from Its true nature

98

All jivas are ever free from bondage and pure by nature They are illumined and free from the very beginning Yet the wise speak of the jivas as capable of knowing [Ultimate Reality]

YET ETC In view of the fact that all jivas are ever free, the third sentence of the text appears to involve a contradiction The statement that the jivas are capable of knowing Ultimate Reality is made only in a figurative sense For instance, people say that the sun rises and shines The sun, whose very nature is light, cannot be said to rise or shine at a particular

FINAL SALUTATION BY ŚRI ŚANKARĀCHĀRYA

I SALUTE BRAHMAN, *the destroyer of the fear of those who take refuge in It—which, though unborn, appears to be associated with birth through Its own majestic powers, which, though motionless, appears to be moving, and which, though non dual, appears to have assumed many forms to those whose vision is deluded by the perception of diverse objects and their attributes.*

[illegible] *at the feet of the teacher of my teacher,*[1] *the most* [illegible] *sharks of incessant births and deaths—rescued, for the benefit of all, this nectar, hardly attainable even by the immortals, from the inmost depths of the ocean of the Vedas by churning it with the rod of his illumined wisdom*

I make obeisance with my whole being to those holy feet—the dispellers of the fear of the chain of births and deaths—of my own great teacher, who, through the light of his illumined wisdom, destroyed the darkness of delusion enveloping my mind, who put an end, for ever, to my appearance and disappearance in this terrible ocean of innumerable births and deaths, and who enables all others, too, that take shelter at his feet, to attain unfailing knowledge of the scriptures, peace, and the state of perfect non-differentiation

AUM TAT SAT

[1] A reference to Gaudapāda, who was the teacher of Śankarāchārya's teacher, Govindapāda

100

Having realized the Knowledge [of the Supreme Reality], which is hard to grasp, profound, birthless, the same throughout, all light, and free from multiplicity, we salute It as best we can

HARD ETC Because this Knowledge is free from all possible predicates. (See IV 83)

PROFOUND Like a bottomless ocean People devoid of discrimination are frightened by Knowledge, just as a man ignorant of swimming is afraid of plunging into the ocean

WE SALUTE ETC Salutation implies duality It is impossible for a non dualist to salute another entity, because no such separate entity exists But this salutation is made from the relative standpoint The commentator, full of human feeling, is grateful to the Knowledge which has enabled him to attain the Supreme Reality He drags both himself and Knowledge, as it were, to the relative plane, imagines Knowledge to be the teacher and himself the pupil, and then salutes It

Here ends the Fourth Chapter
of Gaudapadas Kārikā,
known as the Alatasanti Prakarana,
or Chapter on the Quenching of the Fire brand,
and also Gaudapādas Commentary
on the Mandukya Upanishad

AUM Peace! Peace! Peace!

APPENDIX

APPENDIX

THE THREE STATES

(*Avasthatraya*)

THE STUDY OF the three states of waking, dreaming, and deep sleep in the investigation of Ultimate Reality is the unique feature of the Vedanta philosophy. These three states are mentioned in the major Upanishads and the *Brahma Sutras*. The *Mandukya Upanishad* confines itself to a discussion of them in order to establish the existence of Turiya, or Transcendental Consciousness.

The basis of knowledge *is experience*. We usually gather knowledge from the experience of *the waking* state, believing that it alone possesses certainty. But the life of a man includes the three states of waking, dreaming, and deep sleep, each with its own experience. Since *the waking* state is only a part of life, the experience gathered in that state is only a partial experience. Hence knowledge derived from the waking state can lead only to partial truth, not to the whole truth. The knowledge of science, speculative philosophy, theology—in fact any knowledge derived from *the experience* of the waking state alone—must fall short of the whole truth.

Similarly, the knowledge derived from study of the *dream state* and of deep sleep, separately, is only partial truth.

It appears that knowledge derived mainly from waking experience is the foundation of a materialistic or realistic philosophy, that knowledge derived from the study of dreams produces idealism, mysticism, or spiritualism, and that knowledge gathered from deep sleep is responsible for the philosophy of nihilism. But when the experiences of the three states are co-ordinated, one obtains a completely different philosophy, which should include all forms of knowledge, be they in the domain of religion or of science. The Reality arrived at through study of the three states does not conflict with or contradict any other form of reality, the knowledge of such Reality must promote the welfare of all. Little truths alone meet with contradiction, not the great Truth. The whole includes the parts, it is not in conflict with them.

Speculative philosophy and dogmatic theology are guided by intellect, emotion, feeling, or sense in arriving at the goals of their research. These instruments of knowledge are related either to the waking or to the dream

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Consciousness

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Speculative philosophy and dogmatic theology are guided by intellect, emotion feeling or sense in arriving at the goals of their research These instruments of knowledge are related either to the waking or to the dream

state and are therefore vitiated by contradictions. Vedanta claims that its investigation is guided by reason It defines reason as the instrument by which the three states are comprehended and co-ordinated

WAKING AND DREAM EXPERIENCE

It is generally admitted that waking experience and dream experience are different from each other the objects perceived in dreams are unreal, and those perceived in the waking state are real But it is also said that things are not what they seem "

Dream objects are felt, while the dream lasts, to be as real as those of the waking state In dreams, as in the waking state, there exists a sense of distinction between real and unreal While dreaming, the sleeping person regards the dream state as the waking state He somehow distinguishes it from other states, otherwise he could not regard the dream experiences as real, even for the time being Further, one sometimes sees illusory objects in a dream and knows them to be so while dreaming Thus one somehow makes a distinction between illusion and reality in the dream itself

Second, it is contended that dream objects are subjective, that is to say, that they are the creation of the sleeper's mind, whereas waking objects are real, that is to say, they exist outside, independent of the perceiver, and are perceived by means of sense-organs. What makes this difference is said to be the instrumentality of the sense-organs, which are active in the waking state and inactive in sleep After awaking, a man realizes that he was dreaming, because he knows then that he saw the objects in his dream though his senses were not functioning But a distinction made on such grounds is not plausible The sense-organs and the physical bodies of the dream world are as active as those of the waking world In dreams, too, one not only thinks, but touches, tastes, smells, hears, and sees objects though they are only creations of the dream A man dreams that he sees a mountain, climbs it, and feels satisfied after reaching the top Thus there exists not only an ego but also external objects and inner feelings in the dream state as in the waking But the sense-organs which appear to be real in one state are found to be unreal in the other

Third, dream experience is said to be private, its objects and actions being known to the dreamer and none else, whereas waking experience is shared by others. But the application of the idea of "private" or "public" to distinguish the objects of one state from those of another is not valid Like the waking world, the dream world, too, has not only its sun, moon, and stars, but other living beings as well, who share with the dreamer the experience of the dream Dream experience has as much of public character, so long as the dream lasts, as waking experience

Fourth, waking percepts—in contrast to dream percepts—are said to

endure for an appreciable and measurable period of time. But dream objects are also observed to endure for months and years, though the dream may not last for more than a few minutes as measured by the standard of time of the waking mind The sense of time is present in both states each has its independent standard of measurement, although the standard of one state, appearing real in that state, is proved false in the other

Fifth, it is observed that the money a dreamer possesses cannot purchase his bread and butter when he feels hungry in the waking state But likewise, the money owned by a waking person does not serve a similar purpose in his dreams. If the test of reality is pragmatic, it can be said that dream objects are means to dream ends just as much as waking objects are means to waking ends. A sense of causal relation is present in the dream mind as it is in the mind of the waking person. But what is considered logical sequence in the waking state may not always obtain in the dream Each state has its own notion of propriety, and each is falsified by the other, in spite of the belief that each is dealing with reality.

Sixth, dream percepts are often found to be queer and fantastic, the likes of which are not seen in the world of the waking man But such percepts, however absurd, appear perfectly normal to the dreamer Obviously he has his own notions of time, space, distance, and form But his standards are unreal to the waking person Similarly, the standards of the waking state do not apply in the dream, though both standards have their application in their respective spheres.

Seventh it may be objected that dream experiences are refuted by waking ones. A man, after awaking, can judge the merits of the dream, but waking experiences are not found to be unreal in dreams nor does a person sit in judgement while dreaming, over his waking experiences. Therefore the two states cannot be placed on the same level In answer it may be said that to the dreamer the dream is *a waking state* In fact, whether a person *is* awake or dreaming, what passes before him is simply a succession of waking states one group of real objects coming after another. For the special feature of the waking state is that the objects perceived in it are felt to be real It is the objects of one waking state that are judged in another waking state When these objects turn out, in the other state, to be unreal, that state is called a dream Thus it is only one waking state that is refuted by another waking state. The dream state continually suggests that the waking world though different, has no higher value than the dream world

That waking objects are no more real than dream objects can be learnt in the waking state itself In the same waking state a past experience may be proved false and *regarded as a dream. In the* illusory perception of a snake in a rope, the snake which was taken to be real is subsequently proved to be a mere idea. And both dreams and past waking experiences are

nothing but ideas or memories. The difference between a dream and an illusion is that the former refers to an entire state whereas the latter covers only a part of a state.[1]

Eighth, it is said that what gives the indisputable stamp of reality to the waking state is that we return to the same objects—such as children, relatives, friends, and house—every time we awake, whereas we do not see the same objects in the successive dream states In reply Vedanta declares that the dream state is a waking state for the dreamer, as has already been pointed out, and one knows a state to be a waking state only when there is the feeling that the objects seen are real and, as such, remain the same in all waking states. This feeling must be present even while a person is dreaming, otherwise he cannot regard the dream as a waking state and the objects seen in it as real Whether we actually return to the same objects in every waking state is a matter for investigation confined to the waking state. But the fact remains that we have the feeling that real objects are unchanging and that all waking states have the characteristic of presenting real or unchanging objects.

Ninth, it may be contended that if the objects of the waking state are exactly like those of the dream state, then our beloved kith and kin would be no more than ideas, like those of our dream world relatives Such an attitude is repugnant to our feelings The reply of Vedanta is that our relatives seen in the waking or the dream state are as real as the "I," or ego, which deals with them Their physical bodies also are as real as our bodies in those states. For instance, if a man in the waking state regards his ego or body as real, then his kith and kin are also to be regarded as real in that state Confusion arises when a man thinks his body or ego to be real and the bodies or egos of others to be mere ideas

Tenth, it may be urged that in dreams the objects one takes to be real are mere ideas, whereas in the waking state the real appears real, and the unreal, unreal (i e mere ideas) Further, in the waking state a man has a more clear and logical mind than while he is dreaming In reply it may be said that a person fully awake sometimes sees a snake to be real, whereas after inquiry he finds it to be only a rope Till the truth is known, the snake is real to him, though in fact it is only an idea projected by his mind (If a person has never before seen a snake, but has seen something

[1] The story is told of a Hindu farmer and his wife seated by the dead body of their only son The farmer was in a reflective mood but did not shed a [illegible] Suddenly he awoke and the children disappeared Now he was wondering whether he should mourn the loss of those seven children or of the one son lying dead before them

else, such as a stick, which resembles a rope, he would see a stick in the dusk, that is to say, he would see what his memory produces) Illusions of this kind are common enough to establish the fact that ideas, though only subjective and mental, do appear real and objective, being actually perceived by the sense-organs Therefore it is not in dreams alone that ideas appear real in the waking state a similar phenomenon takes place.

One may remark, however, that illusions are exceptions and that one sees in the waking state many realities which are not illusions. In reply Vedanta declares that nothing is more real to a man than his own body. He had a body when he was six years old, and now, at sixty, he has a body too But what he thought most real at six is no longer there at sixty, at which age the former body is only a memory or idea Following the same line of reasoning, it may be asked if there is anything in the world that one takes to be real which is not found to be only a memory or idea The example of the body it may be objected, implies a lapse of time But it can be said in answer that one and the same object is sometimes found to appear at the same moment in different forms to different persons, and these appearances are real to the persons concerned What one sees are only forms or ideas.

Whence do these forms come and whither do they go? This problem need not be discussed here The purpose of this chapter is not to study the phenomena of waking experience by themselves, but to co-ordinate them with those of dream experience This study raises two closely connected issues (1) What is the nature of reality as found in the objects perceived? (2) When or under what circumstances, do we become aware of the nature of such reality?

(1) The objects perceived by the senses in the waking and dream states are both in reality ideas This fact can be known if the inquirer detaches himself from both states and judges objectively the nature of the objects of experience When one is awake, one cannot argue that the waking state is the same as the dream state or that one is only dreaming The states are different The objects of the waking state are real, while those seen in a dream are mere ideas. The dream is always in the past and is a memory, the waking state *is present* and actual That one sees mere ideas both in the waking and in the dream state is known *only* when one detaches oneself from both states and then views them objectively

It is perceptibility by the sense-organs that is said to differentiate a real object from an idea This is how a real snake is distinguished from the idea of a snake But we are also aware that an illusory snake may be seen in place of a rope—of course, only till the truth about the *rope is known* And though the snake is merely an idea *it is* nevertheless perceived by the sense-organs which mark it as a real object. Likewise, turning *to*

the dream state, we find that all the objects perceived there are real and that the state itself is a waking one while the dream lasts. But on inquiry we realize that all the real objects of this waking state are mere ideas.

Now suppose we are back again in the waking state The objects of the waking state are perceived by the senses and therefore appear to us perfectly real But what is their true nature? Vedanta, from its detached standpoint, says that they are ideas Where has one seen an objective reality that does not pass into the region of memory or ideas but always *remains* real? There is no objective reality that is not found, on inquiry, to be an idea This truth is not easily grasped if one limits one's inquiry to the waking state alone To a Vedantist things are thoughts, objects are never known to exist apart from thought The objects seen, as well as the ideas we have of them, are equally thoughts, as in a dream, though they appear to be different Some of the idealistic philosophers of the West, too, have held that perceived objects are mere states of the mind But their arguments are based on the experience of the waking state alone and therefore are not always convincing

(2) When, or under what circumstances, does one know that the reality behind the objects is a mere idea? This truth dawns sometimes of itself and sometimes after conscious effort. After a man's sleep is over, he wakes naturally and becomes disillusioned about the reality of the objects he saw in his dreams. Or again, a person who mistakes a rope for a snake goes near it without any thought of making conscious inquiry, and learns the truth Likewise, a man who has acquired enough knowledge and wisdom about the world (which Vedanta holds may require several lives or generations of experience and observation) attains without much conscious effort the knowledge that the world is an idea Or again, one may set about inquiring into the nature of perceived objects, utilize the experience of others, and realize the truth Such a pursuit of truth is well known to modern thinkers, though they confine themselves to the data of the waking state alone

Have ideas any of the reality which they seem to possess? The question has been debated for many centuries by philosophers of East and West, and many of them, basing their views on data supplied by the waking state alone, have held that ideas do possess reality, or at least a degree of reality But the answer given by Vedanta is related to the investigation of the third state, or deep sleep In taking up that investigation it will be useful to bear in mind some of the results of the study of the two states of waking and dreaming

(1) Undeveloped minds, like those of very young children, often make no distinction between the waking and dream states. Primitive people think they see real ghosts, spirits, gods, and angels in dreams. On the other

hand, those who take appearances to be real regard the objects seen in the waking state as different from those seen in dreams. But through proper investigation one realizes that the names and forms of both the waking and the dream state are unreal, that is to say, mere ideas.

(2) In each state, the objects, though mere ideas, are as real as the "I," or ego, of that state.

(3) Time, space, and causality, which are indissolubly associated with objective reality, both in the waking and in the dream world, are mere ideas which vary with the individual. The standard by which one judges time, space, and causality in one state contradicts that by which one judges them in the other. In other words, to use a modern term, they are relative.

(4) Dream experience helps us understand the real nature of waking experience, and vice versa.

DEEP SLEEP

Let us now turn to deep sleep. A person in deep sleep is not conscious of anything. At that time he does not perceive objects, as he does in the waking and dream states. He is not aware of thought, feeling, or any activity of the mind. If he is conscious of any of these, he is either awake or dreaming. Where then do objects (including thoughts and feelings) disappear during deep sleep? Vedanta holds that any supposition or inference about the whence or whither of ideas in deep sleep is futile. Ideas (including names and forms) are mere appearances. Therefore one cannot ask whence they come and whither they go. The illusory snake seen in the rope comes neither from outside nor from the rope, neither does it disappear in the rope—simply because the snake is an appearance.

The indisputable fact is that the mind in deep sleep is not aware of the existence of ideas anywhere. The sleeper is not conscious even of his "I," or ego, which is indissolubly associated with the world of ideas. And it cannot be said that the world disappears into the "I" or into "my mind," for neither of these is known to exist in deep sleep. Further, the "I" is a part of the cognized world: it is the correlative of the "not-I" and cannot create or wipe out the world to which it belongs—a feat which solipsists have vainly sought to perform. If everything disappears, whence do ideas or the world come when we awake? They must have a basis of existence. They cannot be the effect of non-existence. To postulate non-existence, one must also admit an existence which is aware of it. There cannot be any such entity as absolute non-existence, since that implies the non-existence of one's awareness, which bears witness to everything, including non-existence. Again, the absence of objects cannot establish the absence of the light that illumines them. Similarly, the absence of percepts or cognitions in deep sleep cannot establish the absence of the perceiver or

cognizer Since ideas, whatever may be their nature, cannot be the effect of non-existence, so long as they are known to exist, and since there exists in deep sleep neither I' nor my mind' into which ideas may merge, Vedanta says that what exists in deep sleep is Mind, that is to say, pure mind, or Spirit, denoted by the Vedantic word Prajna

THE NATURE OF IDEAS

An idea, as distinguished from Reality, means what is mental or un substantial and appears and disappears in an instant without leaving any trace of its whereabouts If, when ideas appear, they are known to exist in Mind, and if they are known to disappear in the same Mind, then the only inference is that they resolve themselves into the Mind-stuff, that is, as Vedanta puts it, they become indistinguishable from Mind The illustration of waves and the calm sea may be given the waves arise from the sea and are dissolved in it In deep sleep Mind remains in an un differentiated state and is called Avyakrita Inasmuch as the universe is nothing but ideas, and ideas are in Mind the universe is in Mind But Mind cannot be said to be within 'my body' or my ego," as unphilosophical people assume for Mind has no limitations of space. This Mind is called Chitta by Gaudapada in his *Karika*

There exists, in deep sleep, an awareness or consciousness without con tent The use of these terms is not free from ambiguity Consciousness is always associated with a content in deep sleep no such content is apprehended Further, the words *consciousness* and *awareness* by themselves both look like pure abstractions. But an abstraction cannot give rise to anything like the universe which appears real and substantial Vedanta says that this awareness is nothing but Mind the reality of which is directly and immediately perceived

Vedanta sometimes designates Mind as Sakshin the Witness or Onlooker, *which is never an object of thought This Sakshin is not the I' which* disappears in deep sleep although when ideas are cognized Sākshin or Mind, functions for the time being as the I or subject Sakshin is not real in the sense that a sense-perceived object is real on the other hand its unreality cannot be conceived Therefore it is said to be neither real nor unreal, but supra real It is beyond time and space which condition objects in the waking and dream states It is the only entity whose non-existence cannot be imagined

It has been stated that Mind or Sakshin is the source of all ideas, and consequently of the universe This conception however belongs only to the relative plane When one sees the universe of ideas and its appearance and disappearance then one regards Sakshin as its source But since Mind is the sole entity that exists in deep sleep and since there exists in

that state no trace of the universe, Mind is truly devoid of relationship. All relationships, including the basic relation of cause and effect, have been refuted by Gaudapada in the fourth chapter of the *Karikā*. The notion of causality is the result of avidya, or ignorance. It applies to the phenomenal state, when a multiplicity of objects is perceived and one seeks to establish a relationship between them. That is why, when Vedanta speaks of Sakshin from the waking standpoint, it uses the language of causality and describes it as the source and final merging-place of all ideas.[2]

Vedanta does not teach that material objects like the sun, the moon, and the stars, men, animals, and birds, trees, flowers, and mountains, all disappear every day in deep sleep, as if they were nothing. This disappearance might be admitted as true if one confined oneself to waking experience alone and saw only partial truth. But when one envisages the whole truth from the standpoint of the three states, one does not really see that such physical objects are totally destroyed, leaving behind a vacuum. The universe is not unreal to one who looks at it as Sakshin. It is Mind, or Pure Consciousness, immortal and unchanging. That which is real can never be unreal, and the reality of the unreal can never be conceived. Everything seen, felt, or thought of is the One Entity, of whose non-existence it is impossible even to conceive. It is the very nature of Reality to appear as the phenomenal universe without undergoing any change as regards its non-duality, infinity, and eternity. All that exists is Mind, just as all that exists in the ocean is the ocean itself. The waves and bubbles cannot be conceived as existing independent of the ocean. Only when one imagines the waves to have an independent existence can one think of their source and their place of final disappearance.

This grand truth can be realized through the understanding and co-ordination of the experiences of the three states. The faculty by which the three states are co-ordinated is called Vedantic reasoning. Intuition and intellectual reasoning, as applied to religion, science, and other human pursuits, are the Vedantic reasoning functioning in the waking state.

Similarly the Personal God and such other spiritual ideals as Krishna, Buddha, and Christ are only waves in the infinite ocean of Mind, or Consciousness, immediately and directly felt as "I am." They all arise from and disappear into Mind. This truth adds a new flavour and richness to all religious phenomena. We learn that different religions and spiritual ideals are necessary for diverse temperaments. They are not contradictory; on the contrary, they are so many *symbols or paths* leading to one and the same supersensuous Reality.

Consciousness, or Mind, is *directly realized only* as it exists in "me," and not as it exists in other creatures. This Awareness functions as 'I'

[2] See Mā. Up. Gau. Kā. IV. 28-28.

cognizer. Since ideas, whatever may be their nature, cannot be the effect of non-existence, so long as they are known to exist, and since there exists in deep sleep neither "I" nor "my mind" into which ideas may merge, Vedanta says that what exists in deep sleep is Mind, that is to say, pure mind, or Spirit, denoted by the Vedantic word Prajna.

THE NATURE OF IDEAS

An idea, as distinguished from Reality, means what is mental or unsubstantial and appears and disappears in an instant without leaving any trace of its whereabouts. If, when ideas appear, they are known to exist in Mind, and if they are known to disappear in the same Mind, then the only inference is that they resolve themselves into the Mind-stuff, that is, as Vedanta puts it, they become indistinguishable from Mind. The illustration of waves and the calm sea may be given the waves arise from the sea and are dissolved in it. In deep sleep, Mind remains in an undifferentiated state and is called Avyakrita. Inasmuch as the universe is nothing but ideas, and ideas are in Mind, the universe is in Mind. But Mind cannot be said to be within "my body" or "my ego," as unphilosophical people assume; for Mind has no limitations of space. This Mind is called Chitta by Gaudapada in his *Karikā*.

There exists, in deep sleep, an awareness or consciousness without content. The use of these terms is not free from ambiguity Consciousness is always associated with a content; in deep sleep no such content is apprehended. Further, the words *consciousness* and *awareness*, by themselves, both look like pure abstractions. But an abstraction cannot give rise to anything like the universe, which appears real and substantial. Vedanta says that this awareness is nothing but Mind, the reality of which is directly and immediately perceived.

Vedanta sometimes designates Mind as Sakshin, the Witness or Onlooker, which is never an object of thought. This Sakshin is not the "I," which disappears in deep sleep, although when ideas are cognized, Sakshin, or Mind, functions for the time being as the "I," or subject. Sakshin is not real in the sense that a sense-perceived object is real, on the other hand, its unreality cannot be conceived. Therefore it is said to be neither real nor unreal, but supra-real. It is beyond time and space, which condition objects in the waking and dream states. It is the only entity whose non-existence cannot be imagined.

It has been stated that Mind, or Sakshin, is the source of all ideas, and consequently of the universe. This conception, however, belongs only to the relative plane. When one sees the universe of ideas and its appearance and disappearance, then one regards Sakshin as its source. But since Mind is the sole entity that exists in deep sleep, and since there exists in

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when the latter distinguishes itself from the rest of the world, and it is the same Awareness that is conscious of the empirical ego and the three states, as its objects, when it contemplates their appearance and disappearance This Awareness is called Ātman and is realized as 'I am Ātman' and 'I am He' or as 'Thou art Ātman" and "Thou art That" The Godhead regarded as the Creator and Preserver of the universe becomes *identical with Ātman when the unphilosophical notion* of causality is destroyed by means of Vedantic reasoning Then one realizes the sublime *Vedantic truth that all that exists is Ātman*

GLOSSARY

acharya Religious teacher

Advaita Non-duality a school of Vedânta philosophy teaching the oneness of God soul, and universe, whose chief exponents were Gaudapada and Śankaracharya

Agni Fire the god of fire

Agnihotra A Vedic sacrifice in which oblations were offered to Agni

akasa The first of the five material elements that constitute the universe, often translated as space and ether" The four other elements are vayu (air), agni (fire) ap (water), and prithivi (earth) See *The Upanishads* Vol 1 p 58

Anandagiri A well known Sanskrit scholar who wrote commentaries chiefly on Śankaracharya s explanations of the Upanishads, the *Brahma Sutras*, and the Bhagavad Gita

antahkarana The inner organ the mind

Arjuna A hero of the epic *Mahabharata* and a friend and disciple of Krishna.

asrama Hermitage also any one of the four stages of life the celibate student stage (brahmacharya) the married householder stage (garhasthya) the stage of retirement and contemplation (vanaprastha), and the stage of religious mendicancy (sannyâsa) See *The Upanishads* Vol 1 pp 4 5

Âtman The Self or Soul denotes both the Supreme Soul and (with small a) the individual soul which according to Non-dualistic Vedanta, are ultimately identical

Aum The same as Om

avidya A term of Vedanta philosophy denoting ignorance, individual or cosmic.

Badarâyana The author of the *Brahma Sutras* and other philosophical works, also known as Vyasa

Bhagavad Gita An important Hindu scripture, comprising eighteen chapters of the section on Bhishma in the epic *Mahabharata*, and containing the teachings of Krishna.

Kanāda A sage who was the founder of the Vaiśeshika philosophy.
Kapila The well known founder of the Sāmkhya philosophy.
karma Action in general, duty The Vedas use the word chiefly to denote ritualistic worship and humanitarian action.
kshatriya A member of the second or warrior caste in Hindu society.

Madhva Short for Madhvāchārya.
Madhvachārya The chief exponent of Dualistic Vedānta (A D. 1199-1296)
manas The faculty of doubt and volition, sometimes translated as "mind."
math Monastery.
māyā A term of Vedānta philosophy denoting ignorance obscuring the vision of Reality, the cosmic illusion on account of which the One appears as many, the Absolute as the relative world.
Mimamsakas The followers of the Purva mimāmsa philosophy, a system based upon the ritualistic portion of the Vedas, whose chief exponent was Jaimini.

Nirvana Final absorption in Brahman, or All pervading Reality, through the annihilation of the individual ego.
Nyaya Indian Logic, one of the six systems of orthodox Hindu philosophy, founded by Gotama

Om The most sacred word of the Vedas, also written Aum. It is a symbol both of the Personal God and of the Absolute.

Patanjali The author of the Yoga system, one of the six systems of orthodox Hindu philosophy, which deals with concentration and its methods, control of the mind, samādhi, and similar matters.
pitris Forefathers
Prajapati The Creator God
Prajna Consciousness functioning in deep sleep
prakriti Primordial nature, the material substratum of the creation, consisting of sattva, rajas, and tamas.
prāna The vital breath which sustains life in a physical body, the primal energy or force, of which other forces are manifestations. In the books of Yoga, prāna is described as having five modifications, according to its five different bodily functions (1) prāna (which controls the breath), (2) apana (which carries downward unassimilated food and drink), (3) vyana (which pervades the entire body), (4) udāna (by which the contents of the stomach are ejected through the mouth, and the soul, at death, is conducted from the body), and (5) samāna

Brahma The Creator God the First Person of the Hindu Trinity, the other two being Vishnu and Śiva

brahmacharya The first of the four stages of life, the life of an unmarried student See asrama

Brahman The Absolute, the Supreme Reality of Non-dualistic Vedanta

Brahma Sutras An authoritative treatise on Vedanta philosophy, ascribed to Vyasa

brahmin A member of the priestly caste, the highest caste in Hindu society

buddhi The determinative faculty of the mind, which makes decisions, sometimes translated as intellect '

devas (Lit , shining ones) The gods of Hindu mythology

dharma Righteousness, duty, the inner constitution of a thing, which governs its growth

gandharvas Members of a class of demigods in Hindu mythology, who are the musicians of the gods

Gayatri mantra A sacred verse of the Vedas recited daily by Hindus of the three upper castes after their investiture with the sacred thread

Gita The same as Bhagavad Gita

guna According to Samkhya philosophy, prakriti (nature or matter) consists of three gunas—usually translated as qualities"—known as sattva, rajas, and tamas Tamas stands for dullness or inertia, rajas, for restlessness or activity, sattva for balance or righteousness They are the three strands forming the twisted rope of nature, by which a man is bound to the relative world.

Hiranyagarbha (Lit , the Golden Egg) The first manifestation of Saguna Brahman in the relative universe

Iśvara The Personal God See Saguna Brahman

Jainas The followers of Jainism, an important religious sect of India

jiva (Lit , living being) The individual soul, which in essence is one with the Universal Soul

jnana Knowledge of Reality arrived at through reasoning and discrimination, also the process of reasoning by means of which Ultimate Truth is attained

jnani One who follows the path of reasoning and discrimination to realize Ultimate Truth generally used to denote a non-dualist

sannyasin A Hindu monk, who renounces the world in order to realize God.

sattva The principle of balance or righteousness. See guna

Śiva The Destroyer God, the Third Person of the Hindu Trinity, the other two being Brahma and Vishnu

Smriti The sacred books of the Hindus, subsidiary to the Vedas, guiding their daily life and conduct, they include the epics, the Puranas, and the *Code of Manu*.

soma juice The juice of a creeper used in Vedic sacrifices.

Śruti The Vedas.

sudra A member of the fourth or labouring caste in Hindu society

Taijasa Consciousness functioning in the dream state

tamas The principle of dullness or inertia in nature See guna

Turiya (Lit., the Fourth) Pure Consciousness, which both transcends and pervades the three states of waking, dreaming, and deep sleep

upadhi A term of Vedanta philosophy denoting a limitation imposed upon the Self or upon Brahman through ignorance

Vaiseshika One of the six systems of orthodox Hindu philosophy, founded by Kanada.

Vaiśvanara Consciousness functioning through the collective gross body in the waking state.

Varuna The presiding deity of the ocean in Hindu mythology

Vāyu The god of the wind

Vedanta (Lit., the essence or the concluding portion of the Vedas.) A system of philosophy ascribed to Vyasa discussed mainly in the Upanishads, the Bhagavad Gita, and the *Brahma Sutras*.

Vedas The revealed scriptures of the Hindus, consisting of the Rig-Veda, Yajur-Veda Sama Veda, and Atharva-Veda.

Vidya Knowledge leading to Liberation, i.e. to the realization of Ultimate Reality

Virat Consciousness limited or conditioned by the upadhi of the aggregate of gross bodies, an epithet of the Cosmic Soul

Visishtadvaita Qualified Non-dualistic Vedanta, as expounded by Ramānujacharya

Vishnu (Lit. All pervading Spirit.) The Preserver God, the Second Person of the Hindu Trinity, the other two being Brahma and Śiva, also a name of the Supreme Lord

Viśva Consciousness functioning through the waking state.

Vyasa The compiler of the Vedas and the reputed author of the Vedanta philosophy

(which carries nutrition throughout the body) Prana is also a name of Saguna Brahman, or Brahman with attributes.

pranayama Control of the breath, one of the disciplines of Yoga

prarabdha karma Action performed in a past life, the fruit of which is being reaped in the present life

Puranas Books of Hindu mythology

purusha (Lit., person) A term of Samkhya philosophy denoting the individual conscious principle. In Vedanta the Purusha denotes the Soul

Purva mimamsa One of the six systems of orthodox Hindu philosophy, whose chief exponent was Jaimini It is based upon the ritualistic portion of the Vedas.

rajas The principle of restlessness or activity in nature See guna

Raja yoga A system of Yoga ascribed to Patanjali dealing with concentration and its methods, control of the mind, samadhi, and similar matters.

rakshasas Members of a class of demigods, monsters.

Ramakrishna A great saint of Bengal, regarded as a Divine Incarnation (A D 1836-1886)

Ramanuja Short for Ramānujacharya.

Ramanujacharya A great saint of southern India, the founder of the school of Qualified Non-dualistic Vedanta (A D 1017 1137)

rishi A seer of Truth to whom the wisdom of the Vedas was revealed a general name for saint or ascetic

Sachchidananda (Lit , Existence-Knowledge-Bliss Absolute.) A name of Brahman or Ultimate Reality

Saguna Brahman (Lit Brahman with attributes.) The Absolute conceived of as the Creator Preserver and Destroyer of the universe corresponds to Iśvara or the Personal God

Śaivas The worshippers of Śiva

samadhi Ecstasy trance communion with God.

Samkhya One of the six systems of orthodox Hindu philosophy, which teaches that the universe evolves as the result of the union of prakriti (nature) and purusha (consciousness) According to this system which is attributed to Kapila there are as many purushas, or units of consciousness, as there are living beings

samsara The relative world the unceasing round of births and deaths.

Śankara Short for Śankaracharya

Śankaracharya One of the greatest saints and philosophers of India, the foremost exponent of Advaita Vedanta (A D 788-820)

sannyasa The monastic life, the last of the four stages of life. See asrama

yakshas Members of a class of demigods

yoga Union of the individual soul and the Supreme Soul, the discipline by which such union is effected The Yoga system of philosophy ascribed to Patanjali, is one of the six systems of orthodox Hindu philosophy and deals with the realization of Truth through concentration of the mind

yogi One who practises yoga